

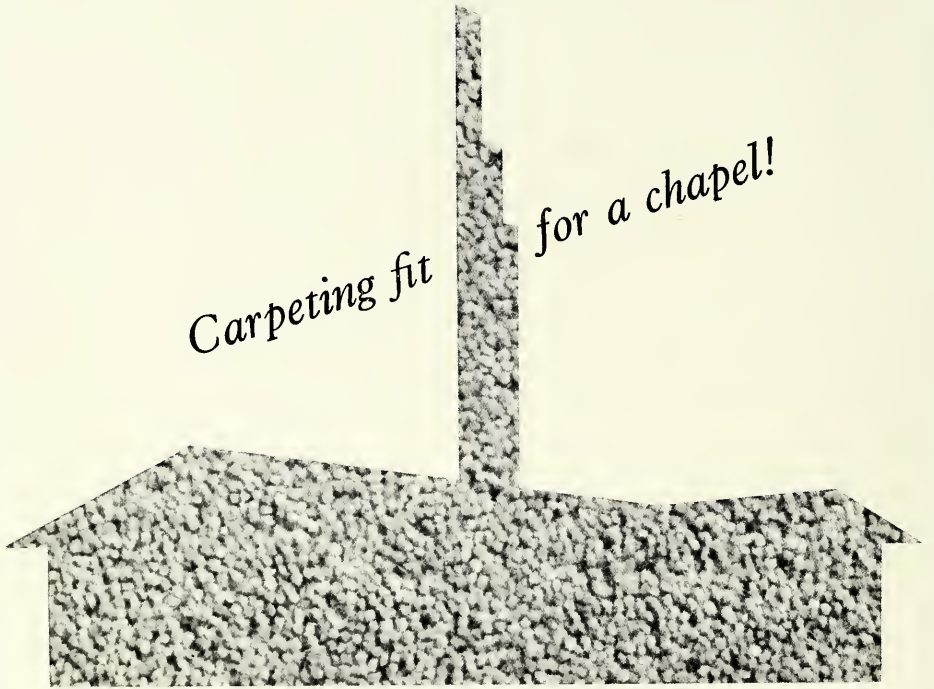
Millennial STAR

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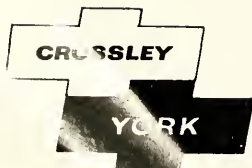
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The Prophet writes...

The teachings and life of the Master never before seem to me more beautiful, more necessary and more applicable to human happiness. Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection—as God made manifest in the flesh, as the Saviour and Redeemer of mankind.

"He stands alone," as one has said, "in unapproachable grandeur. Nineteen centuries roll away, and His character lives that He inspires millions of men with impassioned love.

"Other men may seem to be children of their surroundings. He became what he was despite His surroundings, and He is the only one who can say, in truth: 'Do as I have done.'" His eyes looked beyond the present, peered into eternity, and comprehended the infinite. He is the image of God.

Accepting him as my Redeemer, Saviour, Lord, it is but logical that I accept His Gospel as the plan of salvation, as the one perfect way to happiness and peace. There is not a principle which was taught by Him but seems to me to be applicable to the growth, development, and happiness of mankind. Every one of His teachings seems to touch the true philosophy of living. I accept them whole-heartedly. I love to study them. I like to teach them.

So it is with the Church which Christ has established. Since it is founded by the Perfect One, it follows that when properly interpreted it too approaches perfection. Every phase of it therefore seems to me to be applicable in some way to the welfare of the human family.

When I consider the quorums of priesthood, I see in them an opportunity for developing that fraternity and brotherly love which is essential to the happiness of mankind. In these



quorums and in the auxiliaries I see opportunities for intellectual development, for social efficiency. In the judicial phase of the Church I see an ample means of settling difficulties, of establishing harmony in society, of administering justice and of perpetuating peace among individuals and

groups. In the ecclesiastical organisation I see an opportunity for social welfare such as cannot be found in any other organisation in the world.

Thus do Christ and His Church become my ideal, my inspiration in life. I think it is the highest ideal for which any man can strive.



FRONT COVER: A scene from the 136th Annual General Conference just completed in the Tabernacle, Salt Lake City.

Millennial STAR

VOLUME 128 NUMBER 5

EDITOR: PRESIDENT O. PRESTON ROBINSON

MANAGING EDITOR: DAVID BOULTON

EDITORIAL BOARD: DR. O. P. ROBINSON, D. BOULTON, A. E. HASLEM

EDITORIAL ARTICLES/PICTURES TO: 70, QUEEN'S ROAD, READING, BERKSHIRE

SUBSCRIPTIONS/PAYMENTS TO: STAR (FINANCE), 288 LONDON ROAD, MITCHAM, SURREY

Your treasure and your heart

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One of the saddest stories in the scriptures is the account of the rich young man who had his treasure and his heart in the wrong place. He had asked the Master what he could do to inherit eternal life. Jesus replied that he should live the commandments, sell all his possessions and give to the poor, and come and follow him. When he heard this instruction, the young man was saddened and went away grieved, for he had great possessions.

We wonder what glorious blessings might have come to this young man had his treasure and his heart been in the right place.

The Saviour has advised us to lay up for ourselves treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

As President McKay points out in his excellent article in this issue, one of the best ways we can do this is to observe fully the law of tithing. If we fail to live the law of tithing we put ourselves in the same class as the lawyers and the Pharisees who rejected Christ's teachings. The law of tithing is the law of revenue for the Church. From tithing the Church supports its world-wide missionary programme, builds chapels, temples, builds and maintains hospitals, assists the poor, cares for the sick, aged and infirm and helps others in distress. Tithing supports the Church in building and maintaining the kingdom of God.

What blessings come from an honest payment of tithes? Tithing builds faith and testimony. It is the Lord's own character builder. It helps to put love of God and fellow men on the right foundation and helps us to place our treasure and our hearts in a safe, secure and righteous place.

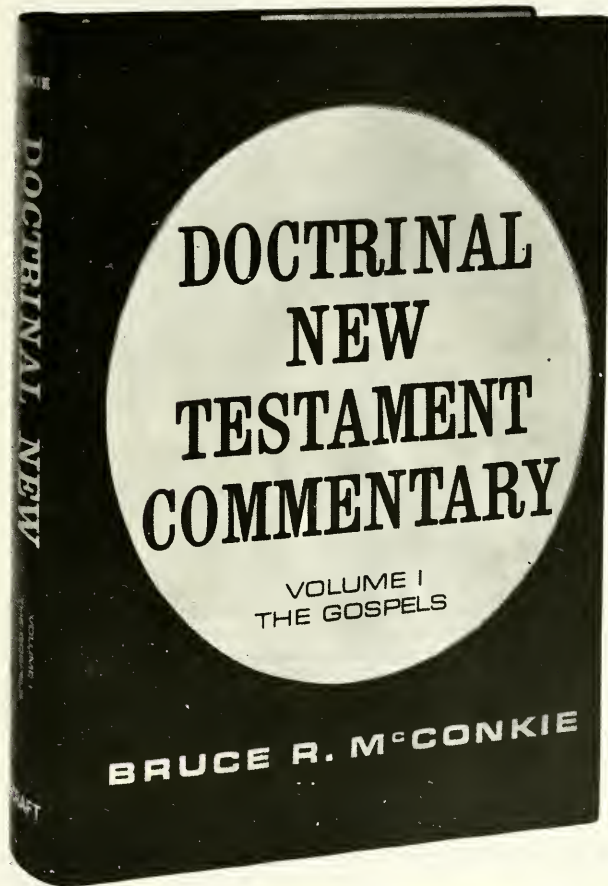
Tithing means 10 per cent. It is a free-will offering that is fair and just because of its equal, proportionate application.

The law of tithing is a divine law. It is a true test of faith and testimony and as the Lord has promised, those who abide by this law will be found worthy and will not be burned at his coming. This is a wonderfully specific promise!

The Millennial Star is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 70 Queen's Road, Reading, Berks. Printed by the Target Press, Reading, Berks. Subscription rates: £1 per year (Foreign £3), 2s. per copy. The Star is not responsible for unsolicited articles, but welcomes contributions.



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New General Authority



Once again an "adopted son" of the British Isles has been called to high office in the Church of Jesus Christ by the Prophet, President David O. McKay.

Elder James A. Cullimore, who was the first President of the Central British Mission and served in that position for two and a half years, has been called to be a new Assistant to the Council of the Twelve. In that calling he joins Elder Bernard P. Brockbank, who before becoming an Assistant to the Twelve was President of the Scottish Mission.

Elder Cullimore was sustained in his new position at the opening session of the 136th Annual General Conference of the Church in the Salt Lake Tabernacle on Temple Square, Salt Lake City.

His appointment follows the elevation of President Thorpe B. Isaacson from the Assistants to the First Presidency of the Church at last October's semi-annual General Conference. There are now again 12 assistants to the Council of the Twelve.

In private life, Elder Cullimore is a prominent business executive in Oklahoma City, where he established one of the largest furniture firms in the State of Oklahoma during the past 20 years. He has received many different awards as an outstanding furniture retailer, and in 1960 he was given the Fourth Annual Alumni Achievement Award by the New York University School of Retailing Alumni Association.

In the Church, Elder Cullimore's record of executive responsibilities began during his mission in California from 1925 to 1927 when he was made District President.

He was Timpanogos Stake Sunday School Superintendent, Branch President of Sioux City Branch and the Oklahoma City Branch before being made District President in the West Oklahoma District, a position he held for nine years.

In 1960 he was sustained as the first President of the Oklahoma Stake, a position he held for only a short period before being called to be the first President of the Central British Mission for two and a half years.

With his headquarters at Sutton Coldfield, just outside Birmingham in Warwickshire, Elder Cullimore soon set about

the task of building up the Central British Mission. Many new towns were opened to the missionaries and many new branches of the Church were established during his term of office.

He introduced a new method of approach for his missionaries. Book of Mormon distribution increased from 50 to 300 a week; converts increased and new district and branch buildings were built to accommodate the growing membership.

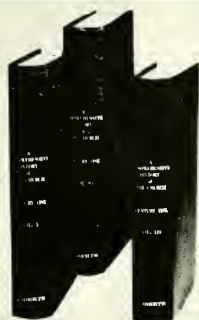
Outstanding in the building programme during his mission presidency was the tremendous effort sustained by the branch and district members to complete the Merthyr Tydfil Chapel in time for its dedication by President David O. McKay.

Soon after his release from the mission field, Elder Cullimore was called to serve on the Church's General Priesthood Welfare Committee, and in this capacity returned to the British Isles last year to speak on the Welfare programme at Stake Conferences.

Elder Cullimore was married in the Salt Lake Temple on June 3, 1931 to Grace Gardner. They are the parents of one son, Kelvyn, and two daughters, Luella and Nancy. Nancy served on a mission in this country when her parents were here.

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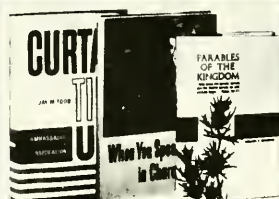
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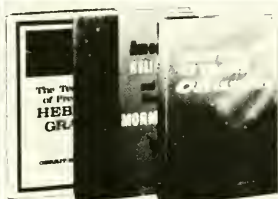
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Mormonaires capture Irish

BRITISH AND AMERICANS NEXT!

In July of 1965 the word began to spread throughout Dublin about a very unusual quartet of young Americans appearing in the Gaiety Theatre. Before long thousands of people were flocking to the theatre to see and hear this fine group perform in the Eamonn Andrews production of "Gaels of Laughter". It was a most successful show with such stars as Maureen Potter, Milo O'Shea, Danny Cummins, David Shelly, and John Molloy. After nine weeks over 80,000 people had seen the show.

The young Americans—the "Mormonaires"—had made their very successful debut in the Republic of Ireland, the country of their ancestors.

This, however, was not the beginning of the "Mormonaires". Their story began in February of 1964 when they

were specially chosen from among the 170 Irish missionaries to make a musical tour of the Irish Mission in an effort to lift the image of the church and to obtain favourable publicity in a land steeped with religious tradition and prejudice. The tour was so successful that they were retained for a longer period of time to boost the proselyting efforts of the mission. In making a tour of all the major music festivals of Northern Ireland, they received newspaper headlines everywhere they went and filled a trophy case full of trophies. Under the direction of mission president, Stephen R. Covey, they also sang several times on BBC Radio and Television. Through these efforts thousands received their first favourable introduction to the church.

In June of 1965 President Rolland L.

Jaussi replaced Stephen R. Covey as president of the Irish Mission. President Jaussi soon noticed that out of 32 counties in the "Emerald Isle", only 12 missionaries were in the 26 counties comprising the Republic of Ireland—the pre-dominantly (95 per cent.) Catholic South. Only three towns were opened up to missionary work. The majority of the work had been done in the six Protestant counties of Northern Ireland.

Within a few weeks after arriving in Ireland, in spite of constant discouragement, President Jaussi transferred the "Mormonaires" to Dublin in the south of Ireland in an effort to prepare the way for a great missionary work to be done in the Republic of Ireland. This was a most inspired move, as time has proven.

In Dublin the group sang at the Montrose Hotel for three consecutive weekends and through this contact was led to Mr. Fred O'Donovan, director of the Eamonn Andrews Studios in Dublin. They were promptly signed to a contract to appear in the "Gaels of Laughter" show. In spite of two interruptions because of previously scheduled shows, this show broke all attendance records for Dublin Theatres.

During the first two weeks interval the group did a most successful concert in the huge Ulster Hall in Belfast as well as perform once again on BBC Television. Then during the second interval they were stars in the Dublin Festival Ballad and Folk Song Week as well as doing a full concert in the recently opened Londonderry Mormon Chapel.

With their name and popularity spreading all over Ireland, the "Mormonaires" were flooded with singing appointments and guest appearances. They were different from the modern long hair, beat groups. One news reporter remarked that they looked like "life-guards off duty". Probably the most pleasing part of their performances was their close harmony. Their extensive repertoire of nearly 100 songs showed versatility and skill as they sang not only American and Irish folk songs, but also barbershop, ballad, religious, and modern harmony numbers.

Their appearances have taken them all over the Irish Mission. In Cork they appeared in the annual Cheshire Christmas Ball along with Burl Ives and were an astounding success. Comments on the "Mormonaires" in Cork were along the lines of "the best singing group ever to appear in Cork" and "the best arrangement ever of 'Roddy McCorley'".

Typical newspaper comments on the "Mormonaires" have been nothing but complimentary. "These young men produce a mixture of glee-type song, in classical harmony in a lazy style and rhythm." "They sing in a style which we seldom hear from our home-based groups. Their selection was chosen to show their versatility." "Their 'Roddy McCorley' was just great." Another charmed reporter had this to say: "The 'Mormonaires' are delightful to listen to, easy to look at and easy to re-

member. For they are, in face, fundamentally a missionary group. They drink tomato juice and charm their missionary way into your heart through the medium of music."

They are led by second tenor soloist, Elder Kenneth W. Wilks of Crestview, Florida. First tenor and banjo player, Elder Roy Nilson, and accompanist, Elder Paul Hardy, are from Salt Lake City, Utah. Baritone and double-bass player, Elder Joseph Thompson, is from Ogden, Utah. Baritone and ukelele player from Murray, Utah, is Elder Steve Downs. The sixth member of the group is bass and guitar player, Elder Michael Gagon from Rolling Hills Estate, California.

As a final show before being transferred back out into full-time proselyting, the "Mormonaires" were stars in the annual Eamonn Andrews Christmas Pantomime, "Cinderella", in the Gaiety Theatre. After a most successful run of eight weeks before over 50,000 people, the final curtain came down, thus ending two years of musical proselyting for these young elders. However, their work will be far from forgotten. In between their many engagements they found time to record a fine collection of Irish and American folk songs. Two of these songs, "Roddy McCorley" and "Men of the West", were released in Ireland in April on a single play record and have proven most popular—on the Emerald Records label. In June they will have a long play record album of Irish and American folk songs released in the British Isles by Emerald Records and this same album will be released in the United States and Canada in August on the London of America label. This album will high-flight their work as missionaries and the high standards of the church. Proceeds from these records, as well as all their professional shows, will go to the MIA of the Irish Mission for special camps and other activities.

Now, what about the fruits of this great work? In fulfillment of President Jaussi's inspiration in sending them to Dublin, the "Mormonaires" appeared to over 160,000 people. As a result virtually everyone in the Irish Mission has in some way heard favourably about the Mormon Church because of this accelerated proselyting programme. Their most important impres-

sion is a good one.

From the Eamonn Andrews Studios in Dublin comes this letter:

"The Mormonaires have just completed their second professional season at the Gaiety Theatre, Dublin. In my opinion they have proved themselves, firstly, magnificent stage performers, and secondly, true Christians.

"During their stay with us, most of the other performers who were either of the Roman Catholic or Protestant faith, were very impressed by the day to day behaviour of the Mormonaires. Their attitude to life and their Christian attitude towards their fellow-men were an example for all to see and in my humble opinion they projected this attitude through to their audiences. In doing this I do believe they projected a very wonderful image of the Religion they represented and the people they represented.

"Their labour in the field whilst it was amongst believers of different faiths who had no desire to change, did bring home to these people the fact that such a Religion as the Church of Jesus Christ of Latter-day Saints of which we knew so little, had something important to offer the Christian world. Yes, the Mormonaires projected an image of true Christianity and brought meaning to the Commandment, 'Love Thy Neighbour As Thyself'.

"The first show with which the Mormonaires were concerned was 'Gaels of Laughter', which broke every record for attendance in the Irish Theatre. Over 75,000 people saw them and we had not one note of criticism.

"The second show which ran for eight weeks, whilst not quite as successful was seen by over 50,000 people, and once again we had not one note of criticism.

"I think in the two shows they covered more people than they could possibly have done if they had spent two years going from door to door and indeed they were fully accepted on the stage from the moment they started singing.

"My belief is that the true basis of every Religion is 'Love Thy Neighbour As Thyself' and if my belief is correct the Mormonaires have found something that most of us have forgotten."

Signed: Fred O'Donovan, Director of Productions.

News from the Stakes & Missions



3,000 SEE PANTOMIME

Members of the Merthyr Tydfil Branch produced their third annual pantomime this year, when they presented to the public the story of "Mother Goose." This annual show was a great success, both in its presentation and from the financial point of view—the sole beneficiary being the Branch budget fund. Local newspapers, South Wales Press and television were used to publicise the pantomime, and as a result nearly 3,000 attended the show.

As in past years, the first performance was given as a "free night" to the Old Age Pensioners and mentally handicapped children of the town.

The pantomime was produced by Brother David Thomas, 1st Counsellor in the Branch Presidency, with the assistance of the officers of the Branch

MIA. The cast included a number of non-members.

As in all pantomimes, the show-stealers were, of course, the children. **DEBUTANTES PRESENTED**

Two of the newly-completed chapels in the Scottish Mission, Dundee and Kilmarnock, were used for two missionwide Gold and Green Balls. Hundreds of people, young and old, LDS and non-member, attended these events.

The highlight of the evening was the "presentation" of thirty-three debutantes, each 18 years old, each beautifully dressed. After each debutante was introduced, they were escorted across the stage to walk under a picturesque flower-covered trellis, congratulated by the dance committee and President David B. Haight of the Scottish Mission and presented with

a keepsake gift of a Scottish brooch. They were then led on to the floor to lead the dancing.

During the evening, judges selected the "Most Outstanding Posters," which were designed and contributed by various branches to advertise the Gold and Green Balls.

FASHION PARADE

More than 150 sisters of the British South Mission's Relief Societies attended a successful Fashion Show and Musical evening at the Reading Chapel on March 24 to commemorate the 124th anniversary of the organisation of the Relief Society.

The event was directed by Sister Elizabeth M. Bental, the Mission Work Counsellor, assisted by Sister Olive Perry, Mission President of Relief Society, Sister Elsie Rock, her 1st Counsellor, and Sister Virginia Archer,



Mission Supervisor and wife of President Don K. Archer, the Mission President.

Sisters from all five district participated. Some of them were experts in the field of dressmaking, but the majority were making and modelling their own clothes for the first time.

During the weeks before the fashion show, demonstrations in cutting, measuring, sewing, etc., had been given at the District Leadership meetings. The fruits of all this work were seen in the bridal gowns, evening dresses, children's clothing, knitted suits, jackets and millinery which were modelled on March 24.

Another section of the show were exhibits of workday projects, including a handworked wicker cradle covered in exquisitely-worked white silk. Also displayed were toys, lamps, lamp-

shades, pictures, clothing, pillow-cases, doll's clothes.

Refreshments included a cake made by Sister Archer in the colours of the Relief Society—gold and blue, while a musical programme compiled by Anne Clifford fed the soul. The musical evening consisted of a 15-minute show from each of the districts participating.

FIRST DINNER-DANCE

The Relief Society of the newly-formed Midlands West District in the Central British Mission held their first Relief Society anniversary dinner and dance in the ballroom of the 16th century Royal Oak Hotel at Tenbury Wells, Worcestershire.

The Royal Oak was built during the reign of Queen Elizabeth I and much of the original Tudor timbering remains. In this ancient setting the sweet spirit of Relief Society unfolded into a most

Above left: The cast of the Merthyr Tydfil pantomime, "Mother Goose." Mother Goose was portrayed by Brian Clayton.

Above: Some of the children who took part in the "Fairy Scene" in the Merthyr Tydfil pantomime, "Mother Goose." (See: "3,000 see pantomime.")



wonderful evening, which reached its climax with a cabaret.

"Topping the bill" were The Mission-Aires — the Central British Mission's quartet which has received popular acclaim on the television. They sang four songs from their repertoire, and as an encore returned to the stage to sing the Beatles' number, "Help."

Also on the bill were Brother Williams, of the Mission Board, who sang "The Floral Dance," and a young sister from Ceylon who performed a Singhalese dance in a colourful sari and head-dress. Brother and Sister Jones, the Dance Directors of the Leicester Stake, presented a routine of three ballroom dances, and the cabaret was brought to a close with songs from "My Fair Lady" sung by Joan Bright.

President and Sister Joy F. Dunyon attended the event, and Sister Dunyon responded to the after-dinner toast to "Our visitors."

The five branches of the Relief Society in the Midlands West District are at Kidderminster, Redditch, Stourbridge, Hereford and Worcester.

RAG WEEK QUARTET

Another Irish singing group which is becoming popular is the quartet from the Stranmillis Branch. These four girls—Carol Cumming, Anne Black, Elizabeth Woods and

Betty Niblock—were invited to take part in the Queen's University students' Rag Week Festival, which was held in Belfast.

The Rag Week is a traditional holiday at the University during which the students raise funds for orphanages, children's hospitals and other charitable organisations. Those responsible for the programme use the best university talent, as well as bring in some professional entertainers.

The Stranmillis Quartet have only been singing together for about a year. They won the Irish Mission's Quartet competition early 1965 and then went on to win first prize in the sacred quartet section of the All-British MIA Convention at Morecambe last September.

ROUND AND ABOUT

The Reading District MIA held a "Grand Night for Singing" musical talent competition recently, when the entries included instrumental and vocal solos, sacred and secular quartets and family music. The Reading Branch took first place in each section, the highlight of the evening being the family section in which Brother and Sister N. Rudd and their two children came first with "Poppa Piccolino" and Brother and Sister F. Clifford and their son and daughter from the Aldershot Branch coming second with "The Mouse

Above left: The Stranmillis Branch Quartet—Carol Cumming, Anne Black, Elizabeth Woods and Betty Niblock—performing in the Queen's University Rag Week Festival.

Above: Debutantes of the Scottish Mission pictured on the stage of the new Kilmarnock Chapel during the Gold and Green Ball.

Above right: Two pictures taken at the British South Mission Relief Society's Fashion Parade. All of the clothes were made and modelled by the sisters.



in the Windmill."

Eighty-four members, husbands and friends from the Aldershot, Bracknell, Oxford and Reading Branches of the British South Mission attended the Reading District Relief Society's party. The programme included games, musical items, a fashion parade and a cold buffet.

Fifteen-year-old Sheila Watson, of 33 Rowan Close, Scarborough, is now the proud possessor of a 250-year-old Bible. The Bible originally belonged to a family called Easterby, and two pages are filled with birth dates, etc., of various members of the Easterby family dating back to 1701. Are there any Easterbys in the Church?

Young members of the Scarborough Branch in the North British Mission produced the pantomime "Cinderella," with Avril Dolben as Cinders, Philip Dolben as Buttons, and Philip Redman as Prince Charming.

Short serious talks and humorous original verse were part of the fare at the Scarborough Relief Society's birthday party. Highlight of the evening, however, was a display of conjuring by "husband" Michael Street, a member of the Branch Presidency.

All those members in Great Britain who remember John Geary will be pleased to know that he was one of two Brigham Young University students majoring in English to have received the coveted Woodrow Wilson Fellowship.

Woodrow Wilson Fellows get one academic year of graduate education, with tuition and fees paid by the foundation, a living stipend of \$2,000 (£716) and an allowance for their dependent children.

John Geary, who is married and has two sons, plans to enter Stanford University in California. Before leaving England, he worked in the Bank of England in London and was president of the Epsom Branch.

Beverley Branch Vanguards competed in a Five-a-side Football Tournament organised by the East Riding Youth Committee. They played matches against many of the youth clubs in the area. Four days later many of the young people from those youth clubs attended MIA at the Beverley Chapel and saw two Church films—"The Twig is Bent" (which is about the Word of Wisdom) and "The Mormons." Mr. A. E. Morris, secretary of the East Riding Youth Committee, loaned and worked the film projector for the evening. It

was reported the following week, that at least four of the non-member boys had stopped smoking because of the film, and many more said they were trying to stop.

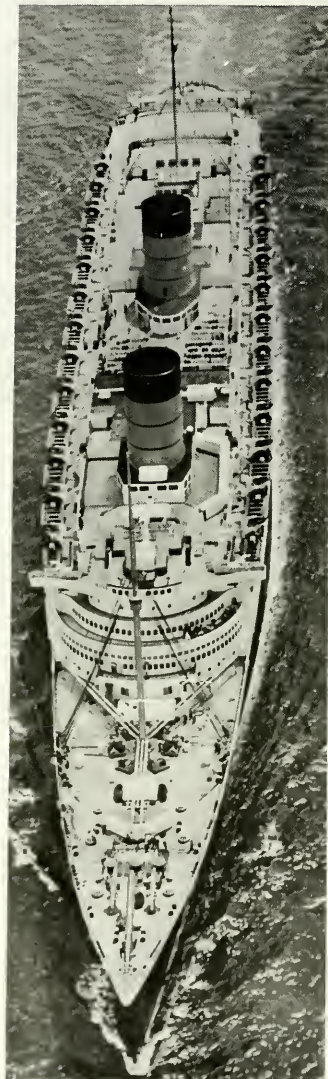
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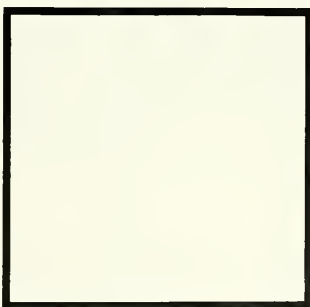
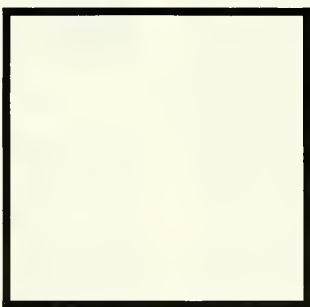
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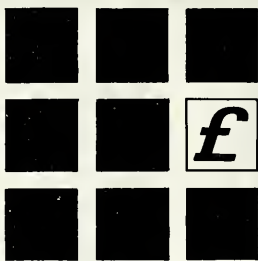
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THE Church
AND YOUR
MONEY

The divine law of TITHING

by President
David O. McKay



The Law of Tithing, as now understood and practiced by the Church of Jesus Christ of Latter-day Saints, was given by revelation to the Prophet Joseph Smith in response to a prayer in which the Prophet sought the Lord to know "how much He required of the properties of the people for a tithing".

The Lord answered, saying, the "beginning" of tithing consisted first of "all the surplus property," and named the specific purposes for which this "surplus property" should be used. "After that" tithing consists "of one-tenth of all the interest annually; and this," He continued, "shall be a standing law unto them forever."

To members of the Church of Jesus Christ, tithing is as much a law of God as it baptism. No-one is compelled to obey the one any more than the other; and no-one receives the blessing of either without obedience thereto. They who reject the Law of Tithing put themselves in the same class as the "Pharisees and lawyers" who in the days of John the Baptist, "rejected the counsel of God against themselves." To those who accept the system of tithing as a law of God, nothing more need be said to convince them of the virtue of paying one-tenth of their annual interest, for if sincere, they certainly acquiesce in what is God's will; but even to those who do not so regard it, tithing makes a most worthy appeal.

Man is a social being. God designed him to be such. From infancy to old age, he is dependent upon others for his development, education and happiness. In the right kind of social groups, the more a man gives, the more he receives; the more he teaches, the more he learns; the more happiness he bestows; the happier he becomes. Every group has its laws and standards of conduct, human society especially. "All beings have their laws; the Deity has His laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man has his laws."

Now wherever there is an organisation of human beings for any purpose whatsoever, there must be provision made for the accomplishing of that purpose, and its achievement implies some kind of contribution. Some can give it in one way, some in another. Tithing is one means of sharing social responsibility. It is a just means as well, for every person gives proportionally as much as another. It is God's plan of raising revenue for the Church.

"There is no such thing," said President Joseph F. Smith, "as an organisation of men for any purpose of importance without provisions for carrying out its designs. The Law of Tithing is the law of revenue for the Church of Jesus Christ of Latter-day Saints. Without it, it would be impossible to carry on the purposes of the Lord."

In every family, every town, every city, every state, every nation, there are members of the social group who need the assistance of others. There are children who are either fatherless or motherless or both; there are widows in distress; there are the sick, the aged, the infirm. Hospitals are to be built, properly equipped, and maintained; schools to be supported, temples and churches to be erected, and social services of every description to be carried on. Tithing is an adequate and proper method of raising funds for the conducting of this essential and praiseworthy social service. It is well to remember also, that the Saviour of men, who gave His life for the service of humanity, said, "Whosoever shall give to drink unto one of these little ones a cup of cold water . . . verily I say unto you, he shall in no wise lose his reward."

Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. "Verily, he hath his reward," as the man who prayed to be seen and heard of men.

But he who gives because he loves to help others and to further the cause of righteousness, who gives cheerfully and with thanksgiving in his heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it. If all would thus lose themselves unselfishly in the Law of Tithing, there would be sufficient in the Lord's storehouse to insure the comfort and education of every person in need in the Church. The Church would thus become the best, the safest insurance society in the world. The time will come when tithing as a sufficient means of protection will come to be more fully understood than it is today.

There should be no need for members of the Church of Christ to join secret societies either for fellowship, fraternity, or financial aid for their wives and children. The Law of Tithing properly lived means adequate protection for all.

But aside from these social and temporal benefits resulting from compliance to this law as a social factor, tithing makes its greatest appeal to the sincere mind because of its spiritual significance. It is an unfailing source of spiritual power. True and constant obedience to this law will give as much spiritual development as will obedience to any other principle of the Gospel.

Inasmuch as one may not infrequently be compelled to practice self-restraint and self-denial in personal desires and perhaps personal needs, the paying of tithing develops self-mastery. Selfishness and self-love are thus supplanted by unselfishness and a love for others.

"A man who loves only himself and his pleasure is vain, presumptuous, and wicked even from principle;" but "He who reigns within himself, and rules passions, desires, and fears is more than a king."

It is surprising how frequently the struggle between

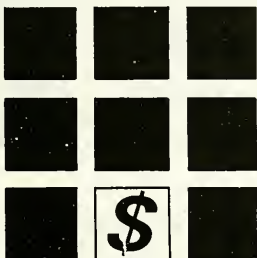
sordiness and generosity centres around one's pocket book. Thus tithing teaches those fundamental elements upon which strength of character rests, viz., self-control, self-denial, generosity, love for fellowmen, and love for God. It is impossible for a selfish soul to enter the kingdom of heaven. Paying an honest tithe is one of the very best means of overcoming these barriers to eternal happiness.

Faith in the Church of Jesus Christ is best manifested in little things performed in daily life. "Flights of heavenly fancy and longings to see the Invisible" have their place in the world, no doubt; but the world is made better and happier by the practical deeds performed each day in that obedience to the laws of God which makes the wheels of society run smoothly, which comforts the fatherless and the widows in their afflictions, which gives one sufficient strength of character to keep one's self unspotted from the world.

SUCH A FAITH IS EXEMPLIFIED BY THE MAN WHO IS HONEST WITH THE LORD.

Help for needy and suffering

by Elder
Mark E. Petersen



The Church of Jesus Christ of Latter-day Saints has long been widely known for its industry and its charity. The Church has always taught its people to work—to be self sustaining—and not to depend upon others for their support.

Some people, for physical and other reasons, are incapacitated for work, but where people are able to sustain themselves, it is Church doctrine that they do so.

In cases, however, where people are caught in temporary misfortune, and in some cases of permanent impairment, the Church extends a helping hand. It has been most generous, has helped many within the Church, and many not of the Church, both at home and abroad.

The effort in this direction which brought most publicity was at the close of the Second World War when the Church sent vast quantities of food and clothing to Europe to assist the suffering Saints in those lands, as well as to assist people of other faiths who were in need.

Altogether eighty-eight large freight car loads of goods were sent to Europe in this endeavor at the end of the war. All was taken from Church store houses, all was sent free of charge to various nations of western Europe where war had taken such a serious toll.

In addition to these, the members of the Church in Holland sent to the Saints in western Germany, sixty-six tons of potatoes to keep them from starvation until further relief could come.

The Swedish Saints sent much aid to their brothers and sisters of the Church of Norway and Denmark; the Danish Saints sent goods to members of the Church in Norway and Holland, and the Swiss Saints extended help to Germany, Czechoslovakia, Belgium, France and Holland.

In many cases, children in areas particularly hard hit by the war, were taken temporarily into the homes of Saints in less damaged areas, to be nursed back to health, and then returned to their own families.

It was inspirational to see how former enemies in the war, now as members of the Church broke down nationality lines, and extended aid to any hungry, or poorly clothed person.

Following the severe earthquakes in Greece, the Church Welfare programme in Salt Lake City sent extensive supplies in a "Friendship Train" to that country. Much wheat, for instance, was taken from storage in the Kaysville, Utah, area, for use as seed for wheat fields in Greece, so that the Greeks could once again begin raising their own crops.

In recognition of the aid given to Greece, the following correspondence was exchanged:

Dr. J. Frank Robinson, chairman
United Churches Ionian Relief Committee
535 East 4th North
Bountiful, Utah
Dear Dr. Robinson:

The following is a complete report of supplies shipped or to be shipped to the pier in New York as a result of the United Church Relief Drive held last November. Shipments will be entirely completed by February 19, when the last car of flour will be loaded for shipment:

| | |
|---|-------------|
| United Church Relief Drive (not including L.D.S. Contributions) | |
| Cash | \$10,440.00 |
| Clothing and miscellaneous items | 10,000.00 |
| Sub-total | \$20,440.00 |
| Contributions by Church of Jesus Christ of Latter-day Saints | |
| Canned fruits and vegetables and miscellaneous items... | \$30,154.94 |
| Flour (in 10 lb. bags) ... | 17,600.00 |
| Sub-total | 47,754.94 |
| Total | \$68,194.94 |
| Yours very truly, | |
| GENERAL CHURCH WELFARE COMMITTEE | |

In his reply, Archbishop Michael of the Greek Archdiocese of North and South America, wrote:

"We are taking this opportunity again, dear brethren in Christ, to express to you our sincere thanks and gratitude for the exemplary Christian love which you have shown, and for the outstanding noble and valuable contribution you have made in order to alleviate the indescribably physical

and mental suffering of our unfortunate brothers in Greece."

During a recent time of need in Finland, the Church sent a freight carload made up of 2,765 pounds of clothing; 960 cans of vegetables, 648 cans of fruit, 672 cans of milk, 72 cans of pork and beans, 306 cans of meat and lard; 1,094 cans of rice, jams, honey and cheese; 360 pounds of flour and cracked wheat, and 306 pounds of dry beans, having a total value of \$2,709.

This is representative of the kind of assistance the Church has sent to emergency areas when the need arose. The Church in this way has co-operated with Red Cross units and local governments in the countries effected.

But not only has such aid been sent to Europe. It was sent to Chile during the recent earthquakes, to Peru, and much has been sent to Mexico in times of emergency.

During the recent hurricane which struck the Samoan Islands, much of the crop land was destroyed. The Church immediately sent to the storm area tons of food, clothing, bedding and other necessities.

The goods sent out in this way are produced on welfare farms and in welfare factories within the stakes of Zion. Members of the Church voluntarily give hundreds of thousands of hours to produce this food and to make this clothing. It is given without thought of reward merely as a free will offering to those who are less fortunate than themselves.

When President Heber J. Grant initiated the Welfare Programme he said this:

"Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership."

The underlying purpose of Church Welfare are:

Church Welfare accepts as fundamental truth the proposition that the responsibility for one's economic maintenance rests (1) upon himself, (2) upon his family, and (3) upon the Church, if he is a faithful member thereof.

The work divides itself into two main divisions:

1st Immediate relief necessary to meet an emergency, sometimes called temporary relief.

2nd Rehabilitation, the process of returning to a state of independence, also an upgrading of their economic status through increased ability.

In both divisions of assistance, recipients are provided the opportunity to give value received to the extent possible. We ask all in need to give and do what they can and receive what they need. No economic appraisal is made, or no cash value of the service rendered. The relief given is in no way measured by the contribution of labour or service. Two men working side by side doing the same work receive bishop's orders for different amounts of food and clothing, fuel, etc., where one is single and the other the head of a large family. The needs of each control.

Many are the people who have been without employment who have been assisted in finding new jobs.

Priesthood quorums join together in aiding their brethren to improve their economic conditions.

Every family is earnestly taught to care for itself, and to produce all it can for its own needs.

A great spiritual uplift has been seen as a result of the welfare programme. The spirit of the programme is the spirit of the second great commandment that we love each other; and of the Golden Rule to do to others as we would desire to be done by.

The programme is based upon honesty and integrity, not upon selfishness. People who attempt to take advantage of the programme from selfish reasons, of course are not assisted.

Neither a
borrower
... be

by President
Joseph W. Darling

NO
SALE

"Neither a borrower, nor a lender be; for loan oft loses both itself and friend. And borrowing dulls the edge of husbandry."

HAMLET. Act I. Scene III.

Shakespeare, in his day, would seem to have been aware of the pitfalls of "borrowing", as witness Polonius' advice to his son, Laertes, quoted above. We are not told whether Laertes did, or did not, take his father's advice. He had the right, of course, to ignore the admonition and to choose for himself if he would "a borrower be".

The General Authorities of the Church of Jesus Christ of Latter-day Saints have long been advising members to stay out of debt. Like Laertes, however, a person has the right to exercise his free agency and ignore this advice but, he should be fully aware of the costliness of borrowing. To this end I want to set out below some incidents which may prove of "interest" to the would-be borrower.

When you buy a suit of clothes or a pair of shoes, for instance, the price is clearly stated. Not so when you "buy" money. Here the true cost of credit is usually disguised and the borrower will, unwittingly, pay an astonishing rate of interest.

By way of illustration:

An accountant (who should have known better!) bought a suite of office furniture at a cash price of £71 8s. 0d. He elected to finance the transaction on hire-purchase for which he made a deposit of £14 6s. 0d., the balance to be paid on twelve monthly instalments of £5 4s. 9d. each. When he had paid the last instalment he found that he had in fact

paid a total of £77 3s. 0d. This was an amount of £5 15s. 0d. to finance the purchase or a true annual interest rate of more than **TWENTY-FIVE per cent.** If this rate had been applied against the other phases of his business operations it could eventually bankrupt him.

A dear lady decided that she would like to have a television set to keep her interest occupied during her salesman-husband's absence from home. Her husband agreed, on condition that she pay for the equipment out of her housekeeping allowance. She chose a set which was costed at £65 2s. 0d., which she estimated was within the scope of what she could afford from her allowance. She paid a deposit of £14 12s. 0d. and, without stopping to calculate, signed an agreement to pay twelve monthly instalments of £5 5s. 5d. each. Alas, she realised too late that her "interest" was indeed very much occupied. It was only after she was unable to balance her housekeeping budget that she stopped to work out the cost of her television receiver, the finance charges of which amounted to £12 15s. 0d. or a true annual interest rate of nearly **FORTY-FOUR per cent.**

It is interesting to note that had the good lady shopped around a little she could have bought the same set in another store on a no-interest credit sale basis (payable over nine months) at nearly £5 10s. 0d. less than she had paid on hire-purchase!

It may have been advisable for our lady to have waited until she could have paid for the television receiver in cash. Indeed, some dealers will allow a small cash discount on sales of this nature.

This, of course, was a matter of free agency!

Unfortunately, there are millions of purchasers such as our accountant and housewife. It is estimated that the Instalment Debt in Great Britain is averaging nearly **£20 for each man, woman and child.** This figure, multiplied by our increasing population, is enormous.

In consumer credit the cost of "borrowing" is made to seem cheap and the methods vary:

1. Interest rates may be quoted at from one and a half to three and a half percent **PER MONTH.** These rates make borrowing seem cheap but, on the basis that loans are usually for a year or more, the true annual interest rate may be arrived at by multiplying by 12. The interest rate will range from **EIGHTEEN per cent. to FORTY per cent!**
2. Credit may be offered at from, say, £6 per £100. The interest charge is immediately added to the principal repayable over, say, twelve months. This sounds like 6 per cent per annum. Actually, the true rate is 11.7 per cent because the borrower is steadily paying off after the end of the first month elapses. The average amount of his loan over the twelve months is therefore only in the region of £50 on which he has paid out 6 per cent in interest!
3. Do you have a Budget Account at a departmental store? For this you pay what the store is pleased to call a "small service charge". This may be at the rate of 5 per cent. Trifling? The customer is really paying a true annual interest rate of anything from **EIGHT per cent to EIGHTEEN per cent!**

4. You need a new motor car and you desire hire-purchase facilities? The dealer will, of course, be pleased to arrange finance through a finance house on your behalf. His commission for this "kindness" shown to you? Perhaps in the region of 15 per cent of the total hire-purchase **AND** interest charges!

5. **"TEN SHILLINGS AND THIS IS YOURS!"** How often have people been lured by advertisements such as this? The fact that you also pay ten shillings per week for a longer period is tucked away in small print. The small deposit is beautifully coloured type-face and is so glaringly over-emphasized that many people fall into the trap. So read the small print! Think carefully about what you read! Never sign a blank form! make sure all the details have been filled in. As a mental exercise the reader is invited to think about the following:

Is it cheaper to borrow:

- (a) at a rate of £10 per £100?
- (b) at a rate of One per cent per Month?
- (c) at £10 down and £4 15s. 0d. per month for two years?

The Government has now introduced a Hire-Purchase Bill aimed at giving the consumer greater protection against pitfalls. The Bill is not designed to control credit but merely to ensure that the customer knows the extent of his commitments.

Well worth reading is a pamphlet entitled "Hire-Purchase—What you need to know" which was published by the Board of Trade and the Central Office of information in 1964. This may be obtained from any of H.M. Stationery Offices for a few pence.

It is also possible for any would-be consumer-purchaser to seek advice from a Citizen's Advice Bureau in regard to any proposed hire-purchase transaction. Indeed it is within your right to ask the dealer for a copy of the proposed agreement to take away to study and the Citizen's Advice Bureau will be glad to help and advise you.

It should be mentioned that all dealers are by no means out to fleece the customer. The dealer takes business risks (often without security). He often borrows money from the bank to finance his trading operations and on this he may be paying as much as 5 per cent interest. In addition, he has clerical and other overhead charges. When all these expenses are taken into consideration a true annual interest rate of, say, 12 per cent is not unreasonable. A good businessman would not, however, borrow at the inflated interest rates suffered by many consumers. Before committing himself to a loan or credit arrangement, our good businessman will always consider alternative ways and means of raising the money.

These are the most usual borrowing arrangements in order of cheapness:

BANK OVERDRAFT: This least inexpensive form of loan is restricted to bank customers usually those who can offer shares or other collateral as security. Borrowings are made usually from one to two per cent above current Bank Rate and the interest qualifies for Income Tax Relief. At the Standard Rate of Tax the net cost of a 5 per cent £100 overdraft is approximately £3 per year.

BANK PERSONAL LOAN: Some insurance companies may lend money against life insurance at a rate which can be set against Income Tax. For example, (allowing tax at standard rate) the net cost of a six per cent. loan is approximately £3 10s. 0d. per year.

CREDIT SALE: This has been mentioned previously. A small deposit is usually demanded and the balance is repayable over nine months. There may be added, of course, an additional interest or "service charge". It is well worth shopping around to compare charges. Some dealers make no "service charge" at all but they may compensate themselves by increasing the price of their goods!

HIRE PURCHASE: This is the easiest form of "borrowing" consumer goods but, **WATCH THOSE INTEREST RATES!** The cost of hire-purchase may be nearly three times as high as a Bank Overdraft.

PURCHASING FROM SAVINGS: This method of purchasing consumer goods is to be highly recommended. Many dealers will offer a discount for cash. The purchaser will have the personal satisfaction of knowing that he is not in debt! The famous old saying "Out of Debt Out of Danger" still rules. It is of interest to note that at 4 per cent. compound interest, money will double itself in a little less than eighteen years; at 8 per cent., the same result may be achieved in about nine years.

If you can get an offer of 25 per cent. compound interest your money will double itself in approximately 3 years! Therefore if you are willing to save for 3 years at 25 per cent. compound interest you may have the article of your choosing absolutely for free!

You may think it ridiculous to expect a 25 per cent. interest? Some consumers "offer" more than this to a dealer for hire-purchase facilities!

For additional information on the cost of "borrowing" our readers are referred to Earl Stowell's excellent book "The Magic of Mormonism" (Chap. 7).

I have always been influenced in my financial thinking by a talk given by President J. Rueben Clark Jr. in which he made some factual and dramatic observations. He said: "What I shall say will not so much concern business men who are supposed to know when and how to borrow. I am speaking to the great bulk of us who have little or no business training and experience, and perhaps not too much business ability. I belong with this bulk and have had a chastening experience in debt.

"It is a rule of our financial and economic life in all the world that interest is to be paid on borrowed money. May I say something about interest? Interest never sleeps nor sickens nor dies; it never goes to hospital; it works on Sundays and holidays; it never takes a vacation; it never visits nor travels; it takes no pleasure; it is never laid off work nor discharged from employment; it never pays taxes; it buys no food; it wears no clothes; it is unhousehold and without home and so has no washing; it has neither wife, children, father, mother, nor kinfolk to watch over and care for; it has no expense of living; it has neither weddings nor births nor deaths; it has no love, no sympathy; it is as hard and soulless as a granite cliff. Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss

it; it yields neither to entreaties, demands, or orders; and wherever you get in its way or cross its course or fail to meet its demands, it crushes you.

So much for the interest we pay. Whoever borrows should understand what interest is; it is with them every minute of the day and night." (Conference Report. April, 1938).

President Joseph W. Darling is the president of the London Stake. In private life he is a qualified engineer and an accountant.

**Budget
your money
to pay way**

**by Dr.
Wm. F. Edwards**

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The Prophet Lehi understood so well the real meaning of life when he stated, "Men are that they might have joy."

In their search for joy, every person should be challenged to reach that high ideal to the greatest possible degree. We should all strive to have a well managed home where the wise spending of money will bring a more abundant life.

To achieve this goal, our desire for it must be sufficiently strong so that we will challenge our present way of doing things and change our ways when we find they are not best. As has been wisely stated, "We can't make footprints on the sands of time by sitting down." Equally, we cannot improve the way of our daily living without making plans and then working to make those plans come true.

In the process of apportioning our income over our various needs, we must recognise that we will not be able to acquire all of the things we desire. This, actually, is a blessing. There would be few "temporal" thrills left to life if we could obtain all that we wanted. Would we be as interested in working hard at our jobs if, when pay day came around, there was actually nothing we desired to do with our earnings?

The challenge that faces us is to learn what we need most, what will give us the greatest satisfaction so that the most beneficial things will be obtained and those not obtained will be the less important.

Let us apply the principle to two women, each with £10 to spend and both entering an attractive store. The first woman is favourably impressed with what is displayed just inside the door. She forgets all of her other desires and spends her money on these items. After the money is spent, she continues throughout the store—only looking, because she has no money to spend.

The second woman is also favourably impressed with the first displays. But she has given careful consideration to the things she desires. She goes on to different parts of the store and compares items and values until she is quite certain that she has selected the things that she needs most. Need we ask which of these women will return home happier to prepare dinner and to obtain the greater satisfaction that will come from the reactions of her family.

"A fool can earn money; but it takes a wise man to save and dispose of it to his best advantage."

This statement by President Brigham Young makes it clear that it requires skill and wisdom to spend money wisely. The housewife who regularly spends a large percentage of the family income, bears a great responsibility in spending the money in a way that brings the family maximum satisfaction. Success in handling family financial affairs is usually determined less by the amount of income and more on how it is spent. It requires little local research to confirm this observation. If you take a particular area, is it likely that the 10 families with the highest income are the happiest families? Can you determine which mother spends the largest amount of money for her food by the healthy appearance of her children?

Budgeting in its true sense is a method of estimating ahead how to spend one's income in order to receive the greatest values. The first requirement is to approach the problem with a mind as open and rational as that with which a good scientist undertakes his study. Can I say, "My

house is a house of order"? Can I say, if as a housewife, I give the same care and thought to determining how to spend our income as my husband gives to his work in order to earn the income? As it is true that the cost of money is determined by what it takes to earn it, so it is true that the value of money is determined by how we use it.

Items to be Budgeted

1. Tithing and other Church contributions.

Church expenses is an item not entirely peculiar to Latter-day Saints. Every well-considered family budget book makes provision for this item. The difference is that Latter-day Saints are commanded to pay their tithes and offerings. For members of this Church, these appropriately come first. They bring eternal blessings and joys. It is expected that honest and faithful people will return to the Lord his 10 per cent. and in addition make the other contributions needed to carry out the purposes of the Lord's work.

2. Rates, taxes and other civil expenses and contributions.

The services rendered by the government are indispensable to modern progressive living. We should be good members of society by supporting, financially and otherwise, praiseworthy projects. In this spirit we should pay our taxes and other assessments and allocate some money for contributions to worthy programmes.

3. Health protection.

The Lord has made it clear that our bodies are sacred. "If any man defile the temple of God him shall God

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destroy; for temple of God is holy which temple ye are." (1 Cor. 3:17)

Thus we are charged with the responsibility of keeping our bodies as clean and healthy as possible. It is important that some funds be earmarked for periodic dental work, health examinations, medicine and medical attention for minor ailments. This should still be true even if we are already under a national health service and are paying our regular deductions.

The best and cheapest care is preventive. We should have periodic examinations and do all we can to prevent adverse health conditions developing.

4. Emergency savings.

Into every life comes emergencies, such as illness, unemployment, accidents, old age and death and they cost money. It is the family's responsibility to provide for these, even if it necessitates certain immediate sacrifices. In accordance with the welfare programme of the Church, part of the emergency savings could be held in the form of food and other necessities of life. Each individual or family should determine the appropriate amount to have on hand for this purpose.

5. Insurance.

Likewise, no head of a family is doing his duty to a family unless he carries a reasonable amount of life insurance for their protection.

6. Food, clothing, shelter and home. Other items possibly varying with each family.

The wise family will make up a careful list of necessities under each of these headings and make sure that the budget is adequate to cover the needs of the family.

7. Working Fund.

After allowances for all of the areas of the expenses previously discussed, there should remain a balance which might be called the working fund. The usage of this fund is an individual problem, each family doing what will give them the greatest satisfaction. It should certainly be the aim in one's financial programme to make this fund as large as possible, since it plays such an important part in one's living more abundantly.

Under Latter-day Saint philosophy, an adequate part of this fund should be used for investment purposes beyond that contemplated with "emergency savings". There is nothing that leads to independence of thought and action quite as much as economic independence. By right living this independence is within the grasp of most members of the Church.

Of probably even greater importance than monetary savings under our teachings, however, is the part that should be used for self improvement and advancement including the education of all members of the family. Although much of this cost will be covered through rates and taxes, some additional funds should be available for the advancement of the members of the family. "The Glory of God is intelligence" and, "Man advances and progresses no faster than he gains knowledge".

Living economically is a basic fundamental for happiness and success. It is logically related to budgets and is equally important for the rich and those not so rich alike.

There is a Latin proverb which states, "No gain is more

certain than that which proceeds from the economical use of what we have".

"Without economy, none can be rich; with it none can be poor." We are all familiar with the adage, "waste not, want not".

Saving should precede spending, with only justifiable exceptions.

"The First Presidency would like to urge every member to follow the example set by the Church to live within his income. Anyone who lives beyond his income is inviting debt disaster. Borrowed money is not income. Borrowing on capital account within your reasonable capacity to pay, may be sound, depending upon circumstances. But borrowing to live on is unsound, whether it be an outright loan or installment buying. We urge the members to be frugal, thrifty, industrious, temperate, saving and to live righteously." (Pres. J. Reuben Clark Jr.)

Some will ask: How could we ever obtain many things like a car, refrigerator, or a television set, if we could not buy on credit, because it seems impossible to save first? There is only one correct answer. The more pressing your financial position, the greater the need to save before buying. Only the well-to-do can afford to buy on credit, and they are the ones most likely to avoid it.

Always be anticipating something wonderful. This not only results in spending money more wisely, but gives added new satisfaction frequently equal to that which comes from the actual realisation—it truly makes money more valuable.

The hopeful man is the man whom discouragement cannot harm, the man who is able to overcome reverses. If one lives each day in an atmosphere of preparation and anticipation for soul-satisfying and wonderful events, each day is somehow coloured by this beauty, and all of life grows more lovely. All of the events of our life can gain in value if we look forward to them with joy, plan for them with care, and accomplish them in the spirit of the Gospel.

This article was adapted from a series of lessons prepared by Dr. William F. Edwards for the Relief Society in 1957.

A FINAL THOUGHT

All through the years, from the time of the Prophet Joseph Smith, this Church has stood basically and firmly for the principle of honesty.

Actually dishonesty contributes to most of the dissolute tendencies of human beings, that is, dishonesty combined with selfishness. Is there any crime which is really free from dishonesty or selfishness?

But there are millions who are dishonest without intent to do anyone bodily harm. Some are dishonest from lack of training. Some are simply too lazy to be honest and straightforward. Others are afraid to "face the music." Many simply want more than they can pay for and give little thought to the payments.

The philosophy of "getting away" with things is rapidly becoming more widespread in this difficult world. Many feel they are without blame unless they are caught.

Honesty is so important that no person, no business, no community and no nation can ultimately survive without it.

The Word of Wisdom

The Quorum and Individual Priesthood assignment to be stressed this month is taken from the First Epistle of Paul to the Corinthians, as recorded in 1 Corinthians 3:6-7. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is Holy, which temple ye are."

Next to immorality, one of the greatest tools used by Satan to accomplish his work, is the defilement of the human body through the use of tea, coffee, liquor and tobacco. The ill effects of liquor and tobacco alone produce almost unbelievable results in broken homes, crimes, loss of virtue, and loss of life. Surely, the admonition given by Paul is needed more today than at any other time in the history of the world.

In the beginning, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living Soul." [Gen. 2:7] Thus the body is the Temple in which the Spirit lives; and the Spiritual bodies . . . "are begotten sons and daughters unto God." (D. & C. 76:24) "And if any man defile the temple of God, him shall God destroy; for the temple of God is Holy, which temple ye are."

God has spoken again in this day regarding the care of our bodies in a revelation to the Prophet Joseph Smith on February 27, 1833. This revelation, as recorded in the 89 Section of the Doctrine and Covenants, is known as the Word of Wisdom, and contains the following Law of Health to the Church:

1. A Word of Wisdom given to the Church . . . "not by commandment or constraint, but by revelation . . . show-

ing forth the order and will of God in the temporal salvation of all saints." (D. & C. 89:1-3) Those who feel that the Word of Wisdom is not a commandment and thus not too important in their lives, must remember that the temporal and spiritual are not separate, and that this is, the ORDER and WILL of God to His Church; and that eternal life is predicated upon our individual obedience and ability to live the law. "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of Eternal Salvation unto all them that OBEY him."

THE WORD OF WISDOM IS A COMMANDMENT. On September 9, 1851, at a General Conference of the Church, President Brigham Young stated that the members of the Church had had sufficient time to be taught the import of this revelation and that henceforth it was considered a divine commandment. This was put to a vote and accepted by all present. In October 1880 at a General Conference, the membership unanimously voted again to accept this revelation as binding upon the Church. President Joseph F. Smith at a General Conference meeting, October 1908, made the same statement which has been repeated from time to time.

2. That we beware of "conspiring men" in the last days, of the evils and designs which will and do exist in their hearts. This is evidenced today in billboard, newspaper, radio, and television advertising on the use of tobacco, alcohol, and hot drinks (tea and coffee), which are harmful to the body and are not to be used in any form by members of the Church. (D. & C. 89:4-9)

3. That we practice moderation in the use of meat. The Lord has ordained

the flesh of beasts and fowls for the use of man, but they are to be used sparingly, only in times of winter, or of cold, or famine. (D. & C. 89:12-13)

4. That we eat wholesome herbs and fruit in the season thereof, these have been ordained by God for the use of man. All grain is ordained for the use of man and beasts, nevertheless, wheat for man, corn for the ox, oats for the horse, rye for the fowls, swine, and all beasts of the field, and barley for all useful animals and for mild drinks, as also other grain. (D. & C. 89:10-11 14-17.)

5. This law is given with the promise of health, wisdom and great treasures of knowledge, even hidden treasures; shall run and not be weary, and shall walk and not faint. "And I, the Lord, give unto them a promise, that the destroying angel shall pass by them as the children of Israel, and not slay them." (D. & C. 89:18-21)

Brethren of the Priesthood, may we realise the great importance of the Word of Wisdom in our lives, in the lives of our families, and in the lives of all members of the Church. That we must keep our bodies and minds clean and free from contamination that they might be Temples of God in very deed and fit tabernacles for His Spirit. May we, by precept and example, so live and teach others that we might all qualify for eternal life. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation. (Psalm 24:3-5)



So you're the new Branch President

Your sacred trust - the youth

by the South London Ward Bishopric

The Home Teachers were driving out to the area in which the families they had to visit lived. As they drove along they were discussing work, life, living, the Gospel. The young Priest turned to his senior companion and said, "I know one thing. . . . I want to be dead by the time I'm thirty. I don't want to live to be old." (Needless to say, his senior companion hesitated to tell his young friend that he was well past the age of 30 and yet he still considered himself to be young!)

This, in a nutshell, illustrates the vast gulf that lies between the young members of the Church and the senior

Priesthood holders and their wives. To the young 14, 15, 16, 17-year-olds, we appear to be ancient, past it, without any link with the present and no place in the future. And yet, someday this young generation will take over the leadership of the Church of Jesus Christ; someday that young man who didn't want "to live to be old" may be a Branch President, a Bishop, an Apostle, even.

As the "father" of the Branch, you, as the Branch President, have been given a special trust—the responsibility of guiding and developing the young people in your branch; and you are, particularly responsible for the boys

in the Aaronic Priesthood. **THIS IS A SACRED TRUST FROM OUR HEAVENLY FATHER TO YOU. WITHIN YOUR HANDS LIE THE FUTURE LEADERS OF YOUR BRANCH OR WARD. THE BOY YOU GROW TO LOVE AND WANT TO HELP TODAY, MAY BE YOUR BISHOP TOMMORROW.**

If you are to help these young people, then you must bridge that "gulf" that lies between them in their youth and vigour and you in your "old age." You must be able to communicate with them.

How do you do this? How can you communicate with a group of people who think you're past it, too old to understand them and what they want?

This is probably the most difficult task that you will have to undertake as a Bishop or Branch President. And one point you must learn right from the outset—YOUNG PEOPLE CANNOT BE FOOLED. President David O. McKay often quotes the poet Milton, who tells us that hypocrisy is the only sin that walks undetected save by God alone. Although our young people may not detect hypocrisy (and we have some doubts even on this point), yet they are very quick to sense insincerity and false pretensions.

YOU MUST, AT ALL TIMES, BE HONEST WITH THEM. KEEP YOUR PROMISES AND SPEAK THE TRUTH.

Your first step in dealing with the young men and women of your Branch is to get close to them and win their trust and confidence.

President McKay tells the story of two boys in a rowing boat which was caught in a fast moving current, and raced along out of control and heading for the rapids. A man ran along the bank of the river, keeping level with the boat, shouting instructions. The boys were too frightened and too much out of their depth to obey the instructions which the man on the bank shouted to them.

President McKay adds a moral to this story. . . . "If we want to help our young people, we must get in the boat with them."

WHAT DO YOU KNOW ABOUT THE YOUNG PEOPLE OF YOUR BRANCH? WHAT DO YOU KNOW ABOUT THE TEENAGE WORLD? WHAT ARE THE TOP TEN? WHAT IS THE CURRENT FASHION TREND?

You may not like the top ten, you may not like the current fashions, but it is their world . . . and you, somehow, have got to get an understanding of it.

How can you do this?

Only through communication, trust and confidence.

Your first step towards gaining the confidence of the boys and girls in your Branch is to gain their notice, their attention, their interest. Young people today have a habit of looking through people older than themselves—almost as if they didn't exist. You must gain their interest; get them on your side; excite their interest in you to such a degree that they will begin to respect

your ideas and actions. You have got to create an image which they won't want to "look through" but will rather want to "look at" and "look up to."

If you gain their interest, they will at least then begin to listen to you. BUT REMEMBER THAT THEY WILL ONLY LISTEN TO YOU WHILE YOU INTEREST THEM. Their minds are quick and alert; they need quick and exciting interests. Provide these, and you will be on the way towards gaining their trust, respect and confidence.

We have been told by our young people—and we accept it—that the only difference between us and them is EXPERIENCE. Their bodies are young and healthy, their minds are quick and alert; all that they lack is the knowledge of experience.

It is very easy to underestimate their intelligence and overestimate their experience. And this, in fact, is what most of us tend to do.

Most of our young people today are very intelligent and reasonably well educated. But they hunger for experiences—good or bad.

IT IS OUR SACRED DUTY TO SEE THAT THEY GET GOOD EXPERIENCES. We must create situations which give them good responsibility, a sense of adventure, a feeling of importance, of being a part of the programme. Of course, the Aaronic Priesthood Missionary Committee and the MIA are the ideal programmes for doing this, if they can be fully operated within your Branch.

We know of one MIA in which the leadership was handed over to young teenagers, and flourished. We have seen one young Priest grow into responsible adulthood as an Assistant in the Sunday School Superintendency. We have seen a young 15-year-old girl blossom into a fine young woman as a Counsellor in the YWMIA.

Give them this experience. Trust them. Respect them and their opinions. Listen to them. Never ignore them. Be ever ready with sound advice and help. It is very difficult to explain to teenagers that it takes forty years to get forty years' experience BUT THEY CAN GET THE BENEFIT OF FORTY YEARS' EXPERIENCE IF THEY ARE ON YOUR SIDE AND YOU HAVE THEIR INTEREST AND THEY TRUST YOU ENOUGH TO LISTEN TO YOUR ADVICE.

We asked our young people a series of questions, one of which was, "Do you consider yourself an adult?" The answer was "Yes." But when they asked, "Are you prepared to take adult responsibility?" the answer was "No."

We have got to show them that privileges and responsibility go hand in hand—you cannot have the one without the other.

The best way of doing this is by example. From our questionnaire we learned that, although they won't always admit it, young people are very impressed by moral strength, a good example and a powerful testimony.

HAVE YOU A POWERFUL TESTIMONY? HAVE YOU BORNE IT TO YOUR YOUNG PEOPLE?

One thing the youth have in greater abundance than we in our "old age" have is ENERGY. Young people in general like to participate in energetic activities. The thought of a day in the mountains, clambering and scratching their way up and down rocks, is far more enticing to them than a day in a science museum; a hike over rolling countryside and fording rivers is more attractive to them than a long ride somewhere and back again.

JOIN THEM—even if it does result in a day in bed to recover from aches and pains. JOIN THEM. LEAD THEM. CLIMB WITH THEM. HIKE WITH THEM. EXHAUST THEIR ENERGY AND CAPTURE THEIR MINDS.

This could be the maxim of every good Branch President, for once he has the minds of the young people centred upon him, then he can do as the Church exhorts him to do—teach them correct principle, teach them the Gospel, help them to gain a testimony of Jesus Christ, and guide them to an understanding and belief in the Prophet Joseph Smith.

Do you know what part of the programme is always the most successful at any week-end camp or youth convention? The testimony meeting held on the beach after a hard swim early in the morning; the fireside of gospel stories and teachings at the end of an exhausting day.

Have faith in your young people, and even if they let you down YOU MUST NEVER LET THEM DOWN. Remember, you are the one who is setting them the example.

How valuable is a soul?

Here is a true story of how a group of concerned, friendly Relief Society sisters reached out and rescued a lost soul.

One of our recently baptized members tells the following story of how she and her family came into the Church.

"Tragedy had struck our home. Our precious little two and a half year old grand-daughter was suddenly taken from us. Without warning, death had entered her sweet life. We were desolated and felt that God had deserted us.

"It was under these circumstances that two young missionaries knocked on our door. I am sure, they were astonished when immediately they were invited to come in. We were lonely and without friends and wondered if, perhaps, these young men might bring us some comfort. When they talked about the Gospel with us, we were reminded that during our grief and sorrow, no friend had called and no representative of any church had come near.

"When these missionaries explained the Gospel to us we were somewhat comforted, but still felt that something was lacking. It was then that they suggested that if I would go to Relief Society perhaps in some way I would be helped. Although I followed their advice, I did so apprehensively. However, after the first few minutes of the first visit to the Relief Society meeting, I knew that I had found what I needed. The friendly, sincere welcome I received from the sisters was a great

comfort to me. I felt at last that I was with friends. The sincerity of the sisters helped immediately to restore my faith. Moreover, the fact that they invited me to return and to participate in their activities made me feel genuinely wanted. These ladies gave lessons, said prayers, and conducted meetings better than the paid ministers of any previous church that I had known. Although, I had been a member of a certain church for fifteen years, I learned more from these wonderful ladies in the first few times I attended Relief Society than from the trained priests during all the time I attended other churches.

"My advice to all women who are investigating the Church is that they go to Relief Society regularly. They will learn more love, friendship and understanding of human nature from the teachings and example of these unselfish ladies than from vicars or ministers of any other church. I was struck by the fact that these ladies really lived in accordance with that which they taught.

"Now that I am a member of the Church, I attend Relief Society regularly and hope never to miss this fine meeting. The sisters take a personal interest in me, giving me assignments which help me to grow and develop my own talents and abilities. I thank my Father in Heaven for the wonderful missionaries who helped me and my family get a new lease on life and who first introduced me to Relief Society. Also, I extended my heartfelt thanks to the Relief Society sisters

who helped us to find God."

This thrilling story of how a Relief Society can and should function in the Church's conversion and fellowshiping programme was sent by Sister Joan B. Ray. Sister Ray is an enthusiastic and devoted member of her Relief Society and spends many hours each week happily involved in many Relief Society activities.

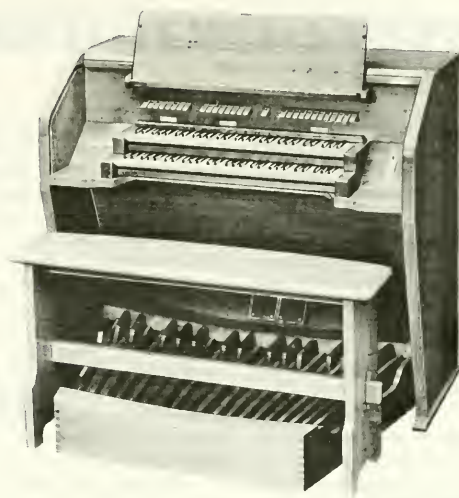
OUR FELLOWSHIPING RESPONSIBILITIES

As Relief Society sisters let us ask ourselves a few questions. What are our responsibilities in fellowshiping? What opportunities do we have, to reach out and help rescue souls that might otherwise be lost?

Let us analyse carefully how the Society in this actual experience met the challenge and grasped the thrilling opportunities to help bring this precious sister and her family securely into the fold. Here are a few things this example teaches us.

1. **A friendly, warm welcome.** All of us hunger for friendship and the warm personal interest that comes from genuine concern. This is true whether or not we are passing through one of life's recurring crises. A friendly welcome gives one a sense of belonging and makes one feel wanted and needed.
2. **Sincere invitation to return.** A feeling of belonging encompasses us, also a conviction that one is needed in the group and is sincerely invited to return. One likes to feel that she will be missed if she fails to return. These Relief

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- Society sisters extended to this investigator this sincere invitation.
3. **Unity in the organisation.** Had this investigator encountered any lack of unity or dissension in the group she would have been discouraged right from the start. This organisation worked in unity and sisterly love. There were no "cliques", that make one feel uncomfortable or excluded. The investigator immediately felt she was "at home" and a part of the whole group. This element of unity is essential in a successful fellowshiping programme.
 4. **Assistance in the conversion process.** Relief Society in this wonderful example assisted immediately in the conversion process. In their lesson presentations they assisted in teaching the living Gospel and set an excellent example of the Church at work.
 5. **Dignified, orderly conducting of meetings.** To repeat from Sister Ray's letter, "These ladies gave lessons, said prayers and conducted meetings better than the trained ministers of any previous churches I had known". What a wonderful impression a dignified, well conducted meeting makes.
 6. **Invitation to participate.** The investigator was favourably impressed by the fact that she was invited to take part and participate in the various activities of Relief Society. This, too, made her feel

/continued on page 172

Over the last 60 years the John Compton Organ Company have built up an enviable reputation as builders of outstanding instruments. In the early 1930's they produced their first pipeless organ—an instrument which made musical history at the time and one which still continues to do so in 1966.

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The John Compton Organ Company have recently been appointed the sole suppliers of organs in the United Kingdom to the Purchasing Authority of the Church of Jesus Christ of Latter-day Saints and already instruments have been installed in the London Temple and many Stake and District Centres. Very favourable financial arrangements have been made with the Church headquarters and full details will be supplied on request to the office of:

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Concert recitation

A few years ago, the attention of the First Presidency of the Church was called to the fact that far too many of our missionaries were going into the field without adequate Gospel knowledge and with relatively little memorisation of important scriptures. As a result, the First Presidency instructed the Sunday School to institute a programme of concert recitations on Fast days, once each month. The purpose of the concert recitation is three-fold:

1. It assists in establishing a spiritual and reverential atmosphere in the Sunday School worship service.
2. It encourages young members, potential missionaries, to form a habit of memorisation of scriptures which will be exceptionally beneficial to them if they are called on missions and if not, throughout their lives.
3. The concert recitation broadens gospel knowledge both on the part of those who participate in it and among those who listen.

The Procedure

There has been some confusion in some Sunday Schools in stakes and missions regarding the recommended procedure to follow when concert recitations are given. In the first place, these recitations are given only on Fast days. In those Sunday Schools where Fast day services do not follow immediately, it is recommended that two concert recitations be given, each preceded by one 2½ minute talk on the same subject. The sacrament service is then administered in the Sunday School.

In Sunday Schools where Fast day services follow immediately after the

Sunday School service, and where the full 90 minute Sunday School programme is followed, it is recommended that the regular 2½ minute talks be held, these to be followed by the hymn practice. Then, the two concert recitals are given, each preceded by one 2½ minute talk on the same subject. In this case, the Sacrament service is omitted in the Sunday School and administered in the Fast day services.

In Sunday Schools where extensive travel or other factors make it wise on Fast days to cut the Sunday School service to 75 minutes, the regular 2½ minute talks are omitted and two concert recitations are given, each preceded by one 2½ minute talk on the same subject. Again the Sacrament service is omitted in Sunday School and administered in the Fast day testimony meeting.

It will be observed from this explanation that in all cases the concert

recitation, together with the 2½ minute talks on the same subject, should be given in Sunday Schools on Fast days.

Memorisation Encouraged

Unless the concert recitations are memorised and given without notes, one of the basic purposes of this programme will not be achieved. In order to make this programme work, planning is necessary. Teachers in courses numbered 7-19 should be assigned by the Superintendency concert recitations at least four weeks in advance. These recitations should be practiced each Sunday in the classroom so that when the time comes for the class to present the recitation in the worship service, it can be done by class members from memory without actual direction from the teacher. To repeat, the procedure is for a class member selected from each of the two classes giving the concert recitation, to give a 2½ minute talk on the scripture being recited which is then followed by the recitation. **In no instances, should these scriptural passages be read.** At the appropriate time, following the 2½ minute talk, the class should rise in unison and give the recitation. The teacher should rise and recite with the class without any obvious directing.

Every Sunday School Superintendency should make sure that concert recitations are presented regularly in their Sunday Schools. This important Sunday School procedure, instructions for which come directly from the First Presidency, will help to make every Sunday School more successful. Moreover, it will assist students to develop the habit of memorisation and will help them to broaden their Gospel Knowledge.

May Sacrament Gems SENIOR SUNDAY SCHOOL

"... If ye do always remember me ye shall have my Spirit to be with you."

3 Nephi 18:11.



JUNIOR SUNDAY SCHOOL ...

Jesus said, "... I will see you again, and your heart shall rejoice."

John 16:22.

The MIRACLE in SOUND



"Music lifts us up and brings us to a nobler and better sphere."

Pres. David O. McKay

The abundant life of an LDS family should include a good music programme, whether it be one of listening, playing a musical instrument, or singing. Such "harmony" may be instrumental in bringing a family closer together, and in providing many hours of joy and wholesome activity. After all, there is no **Harm** in **Harmony**!

President David O. McKay, in an editorial in the "Improvement Era" (Jan. 1959), expressed these thoughts: "We do not have any thoughts that cannot be expressed either in words or gesture, but there are feelings in the human heart which cannot be expressed in any language or words; so we must provide ourselves with other mediums of expression; for instance, music, art, architecture—the wonderful arts which do not belong to any nation, but which speak the language of the soul. Music is international.

"Music is a divine art. And the people who love music are not bad people. But there is in music that which appeals to the baser emotions of man; but the music of which we speak lifts us up and brings us to a nobler and better sphere, and I am glad that I belong to a church that from the beginning has held this divine art as an ideal. . . . I say to you, develop this art of divine melody further and better.

How to Develop Your Personal Miracle in Sound

I. Listening to Music

- A. Listening is the most important facet of music. But we must learn to listen and to listen with discrimination.
- B. What to listen for—Good music has an abundance of interwoven melodies, rhythm, and harmony which add spice and flavour to it.
- C. Sources for listening—
 1. Radio - Television: The number of listeners has a tremendous influence on the type of programmes presented. This is very evident in the programming of popular music, to which so many young people subscribe. The busi-

ness world has no special interest in good or bad music; the number of listeners is the influential factor in the selection. If everyone were to write a thank-you note for a programme of classical music, or any other programme that is particularly pleasing or outstanding, there would be a noticeable change in programming on radio and television. Merely through expressions of gratitude a tremendous movement could be made toward the betterment of programmes offered.

2. Recordings: Through budgeting and planning, a fine record library can be built. Classical music, musicals, and listening records should be included.
3. Attendance at local musical events: Every community, no matter how small, promotes some form of music, either through the schools, civic projects, or the church.

D. Presentation—

1. Discuss as a class the values of a good listening programme, and how to curb the fad records of popular music.
2. Provide a sheet of paper for pertinent notes to be taken of the suggestions made.
3. Encourage the class members to resolve as parents to do everything possible to further the development of music appreciation in their homes.

II. Playing Musical Instruments

A. Availability of musical instruments—

1. Instruments can usually be obtained through music stores on an easy-payment or rental plan.
2. Often they can be obtained through the school programme.

B. Instruction—

1. Private instruction is most desirable if available.
2. Home study courses are available where no music teacher resides.
3. School programmes provide opportunities for instruction

on a group basis through participating in a band or orchestra.

C. Practice—

1. Encouragement
2. Patience
3. Perseverance

D. Performance—

1. Provide opportunity to perform at the family home night, in school, in church, and in the neighbourhood, or by inviting other children to the home that they may play together in groups, especially at home nights.
 2. The Church will need future organists and accompanists.
 3. Play along. Music kits are available which contain play-along records and music for different musical instruments and for the voice.
- iii. Sing and be Happy. "For my soul delighteth in the songs of the heart; yea the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." D. & C. 25:12) Surely this passage of scripture should encourage us to have faith and confidence in our singing. Don't be afraid to open your mouth and sing.

A. Singing at home—

1. Mothers, turn off the television and sing as you work. Sing lullabies for your children. Sing nursery rhymes, folk songs, and our beautiful hymns.
2. Fathers, sing in the bathtub and as you work in the house or wash the car. Try this instead of a blaring radio.
3. Families, sing in the car as you go on a trip. Have a little songbook, such as "MIA LET'S SING," in the glove compartment. Sing on family nights.
4. Mothers, sing often with your little children.

B. Participating—

Support your ward choir and MIA choruses; sing in the school, in a quartet, with the Singing Mothers, in the Priesthood Chorus, but SING, SING, AND BE HAPPY!

IV. Musical Fun. The MIA is one of the prime areas for learning fun songs.

A. Family nights—

1. Musical charades—Divide into two groups and pantomime songs for each other while one group tries to guess the titles, or have one group clap the rhythms of songs while the other group tries to guess what they are.
2. Song extensions—Someone starts a song and sings just one phrase, then the next one must start a song that begins with the last word just concluded, and so on.
3. Song relays — Divide the group into teams. The team members, in turn, run to a given point, pick up a songbook, sing a song on the page to which the book is opened, lay the book down, and run back. The next in line then follow this same procedure.
4. Rhythm band—use all kinds of utensils and march with the little ones through the house.
5. Bottle band—A large jug and some smaller medicine bottles can be tuned according to the water level at which they are filled, and a calliope orchestra can thus be created. Each bottle is tuned to a certain tone, and each individual blows his bottle when his tone appears in the melody.
6. Crazy Choirs—
 - a. Check "MIA LET'S SING" for fun songs that go together, and have fun singing them all at the same time.
 - b. For extension of material in this article, check MIA Music Supplement, 1965-66.

APPLICATION

A family that sings together and participates in good music has no time for quarrelling and idleness, but will find much joy and harmony in its family activities. Family "harmony" is a must for every Latter-day Saint home.

THE PRIMARY PAGE

by Eileen R. Dunyon

YOU CAN WEAR A PRIMARY PIN

A nineteen year old boy was preparing to leave for Germany on his mission. As he stood at the pulpit of the chapel addressing his friends and members of the ward who had gathered for his farewell testimonial a lump came into his throat as he said, "And as I give thanks to those who have helped me through life and prepared me for this mission, I would like to thank Sister Beesley more than anyone else. Sister Beesley was my Primary teacher and she took time to help me personally when I had a problem." Then he turned to face Sister Beesley who was sitting in one of the choir seats. "Sister Beesley, I'll never forget you. You brought a miracle into my life, for it was your example and your instruction that first gave me a desire to go on a mission. It was you who helped me to know that the gospel is true because I could feel that you truly believed and lived its principles. You always had time to talk to me after class. You always had time to invite me to your house, or to go swimming and to be a friend to me as well as a teacher."

The young man finished his talk and sat down, but Sister Beesley didn't hear the rest of his address. Her fingers caressed the Primary pin she wore—twenty years of Primary service. Her thoughts were eight years into the past when she had been the boy's Trekker teacher in Primary.

She was remembering the time it took to be a Primary teacher. She remembered the hours of lesson preparation. The time spent in preparation meetings, the time when she caught an early bus to get to Church in time for prayer meeting, the time she took to prepare her husband's dinner and

leave it in the oven that he might be able to eat when he arrived home from work and found her gone to Primary all flooded back into her memory.

She remembered the weakness she felt as a teacher, the lack of knowledge, the insecurity in the background of the gospel, the feeling that the class was more than that with which she could cope, the feeling of frustration when no matter how carefully she planned, prepared, and prayed the lesson still didn't seem to go well.

She remembered her prayers, constant prayers, to make her a better teacher who would be worthy to mold the lives of those in her Primary class. She remembered the happiness she felt as she saw these same boys continue on through their Guide Patrol year in Primary and finally receive their graduation certificates.

There are more than 66,540 Primary officers and teachers throughout the world who are all attempting to work a miracle in the life of some boy or girl by their Primary service. With these gallant women in mind, the Primary General Board has prepared a "Primary Service Award Certificate" that may be presented to Primary workers in recognition of one or more years of service in the Primary association. These certificates are available without cost to the Primary organisations.

Since the purpose of the Primary Family Hour, which is a programme presented by the Primary children, is to show "The Miracle of a Teacher," it would be most fitting if the Primary teachers who have served one year or more could be presented with one of these certificates when the programme is presented.

Also in recognition of years of service by Primary workers are Primary service pins which may be purchased after five years of service. These pins are gold with the Primary seal in the centre, a cut-out in gold of the mural of the first Primary at the bottom, and a design at the top showing the years of Primary service and place in which rubies are set. There are five to fifty year pins available in five year intervals. The cost may be determined on the Primary order forms from the Church Distribution Centre. These pins may be either purchased by the individual or awarded by the organisation.

Then because of the request of Primary workers for jewelry which may be worn by any Primary officer or teacher, regardless of the years of service, the Primary General Board has provided a pin, a necklace, and a bracelet any of which are available through the Church Distribution Centre. They each feature the Primary seal in a gold mounting. The pin is a precious symbol of the service, time, love and understanding which a teacher or officer gives to the children in order that the miracle of the gospel might blossom in their hearts.



Note: The song "Oh, What Do You Do in the Summertime?" is to be taught as the song of the month for June. Because this song is available only in the July 1964 "Children's Friend" and many of our Primary workers and small Primaries will not have access to it, we are printing it for you here.

/song on page 170

OH, WHAT DO YOU DO IN THE SUMMERTIME?

DOROTHY S. ANDERSEN

Gaily, 2 beats to a measure

1. Oh, what do you do in the sum - mer - time when
 2. Oh, what do you do in the sum - mer - time when
 3. Oh, what do you do in the sum - mer - time when

all the world is green? Do you fish in a stream, or
 all the world is green? Do you swim in a pool, to
 all the world is green? Do you march in pa - rades, or

ritard *a tempo*
 la - zi - ly dream on the bank as the clouds go by? Is
 keep your-self cool, or swing in a tree up high? Is
 drink lem-on - ades, or count all the stars in the sky? Is

ritard *a tempo*
 that what you do? So Do I!
 that what you do? So Do I!
 that what you do? So Do I!

New books

When I first entered into journalism, I had a chief sub-editor, who, if I had phrased a sentence badly or ungrammatically, would call me into his office, pound his fist on a worn and tattered Bible, and bellow, "Read this, my boy. What does the Bible have to say? How would the Bible express your thought . . . poetically, not like so much garbage!! Take it away and write it again, as the Bible authors would have written it."

This experience came back to me as I read through the latest edition of the "Discourses of the Prophet Joseph Smith" (Deseret Book Company, 28s. 6d.), compiled by Alma P. Burton. So often we hear in our Sunday School classes or MIA lesson period, maybe, a thought expressed that is not quite in line with Church doctrine or principles, or an argument may arise on some point of the Gospel with everyone chipping in their own ideas and interpretations. And I always have the desire to shout out, "What did the Lord say on this? How did the Prophet Joseph Smith express this thought? Did he teach on this point?"

Now Elder Burton has done a great service for members of the Church by revising and enlarging this compilation of the Prophet's statements. New material has been added, and the teachings of the Prophet have been arranged and classified according to subject matter. The book is now divided into six sections, with an appendix containing the King Follett Discourse—which by itself should be enough to stimulate the inquiring mind.

The subjects dealt with range from God's relationship to man, through the Priesthood, Plan of Salvation, Temple Work, Death and Resurrection, to Wickedness, Apostasy and the Signs of the Times and the Second Coming of Christ.

Introducing the book is a fascinating section entitled "Descriptions of the Prophet Joseph Smith," and includes first-hand descriptions of the Prophet, how he talked, what he looked



like, how he treated his fellow man, how he accepted persecution and trial.

Definitely a book for the inquiring mind.

STRICTLY FOR PARENTS

I had an ageing aunt once whose favourite phrase was "For my sins I had seven children." As a child I never understood what she was talking about; only assuming that somehow or other she was being punished for her sins by having a large family.

Now as a father of five myself, I am at last beginning to understand Aunt Martha, for I now realise that unless parents fully understand their children, then bringing them up can be a "punishing" experience. Unless I learn to understand my children better, learn to know their ways, learn to understand their ideas and views, learn that nevertheless they still need to be taught "correct principles" . . . for my sins I could be "punished" by having five problems on my hands. After all, the Lord tells us that "inasmuch as parents have children in

Zion . . . that teach them not . . . the sin be upon the heads of the parents."

For this reason I found Dr. Roy DeVerl Willey's book, "Understanding Children" (Deseret Book Company, 35s.) an invaluable addition to my shelf on child care and upbringing.

Dr. Willey has had years of experience in the field of education—and he has six children.

Drawing on this experience, he sets about his task of teaching parents how to rear their own children correctly at the logical point—the beginning of life. In his opening chapters he explains how human life begins, how growth, physique, nervous system and glands come about, and how the body functions.

With this as his backcloth, Dr. Willey then takes the parent through the stages of a child talking, thinking, walking, crying, laughing, and socialising, and on into the home atmosphere, school life and teachers, and a child's place in the community.

All in all, I found the book enlightening and useful; a little heavy in places ('professorial', probably, would be a better word than 'heavy'), but not too heavy to make it dull and hard to assimilate. I'm sure Aunt Martha would have approved.

IN BRIEF

"Growing up in the Church", by Jean C. Crowther (Deseret Book Company, 14s.)—another book that explains the doctrines and practices of the Church, as seen through the eyes of a fictional family "growing up in the Church."

"When you speak in Church," by Emerson R. West (Deseret Book Company, 28s. 6d.)—a handy guide for all those who are called upon to speak at any of the Church meetings (and that means all of us). Planning, timing, subject matter, the art of communication from the pulpit are some of the aids given.

RDB

Letters

I am a German pupil of a Secondary School; 19 years of age, and have studied English at school for eight years. In order to practice and improve my English pronunciation, I would like to spend part of my summer holiday in England with an English family, preferably Latter-day Saints. My holiday would be from July 18 to August 6.

I have been a friend of the Church in my home town in Germany for more than two years.

Of course, I am willing to pay board and lodging. If any member has a place for me, would they please write to my home address as soon as possible.

HARALD FOGÉ

675 KAISERSLAUTERN

OHLKASTEROHLE 4. GERMANY

Editor's note: In a covering letter enclosed with this request from Harold



Fogé, Elder Joseph Naylor, of the West German Mission, writes, "I wish to personally vouch for Harold. He is a

fine young man, well acquainted with Church standards. His only block to joining the Church is that of parental consent. We feel this visit to England will help him greatly, and it will certainly strengthen our relationship with his parents. Harold speaks English well and is polite and well-mannered."

May the members of the York Branch thank the "Millennial Star" for the three volumes of President Joseph Fielding Smith's "Doctrines of Salvation," which were awarded to us for our efforts in selling the "Star" . . . we never thought we had a chance!

Would you, please, increase the York Branch order from 39 copies to 41.

R. TURVER,
PRESIDENT,
YORK BRANCH.

RELIEF SOCIETY/continued

How valuable is a soul?

that she was part of the group and enabled her to develop her talents and enjoy the blessings of giving service. We are not told of the extent the officers of this Society analysed this sister's personal talents and ability, but we may assume that this was done in order to avoid embarrassment or making assignments beyond the sister's ability.

7. **The power of example.** This Relief Society visitor was greatly impressed by the example set by these sisters. They fully fulfilled the poet John Dryden's statement: "His preaching much, but more his practice wrought A living sermon of the truths he taught." This investigator wrote, "I was struck by the fact that these ladies really lived in accordance with that which they taught."

COUNSEL FROM OUR LEADERS

In a recent annual Relief Society conference, emphasis was placed upon the role of Relief Society in aiding the assimilation of new members in the Church. President Belle F. Spafford urged Relief Society's full co-operation in this great fellowshiping programmes. "The members coming into the Church need new friends. These new members must be invited to participate in activities which will increase their interest and add to their faith and testimony."

As Elder Mark E. Petersen, of the Council of Twelve, has emphasised, the Relief Society can assist greatly in promoting the 'good neighbour' policy whereby every Latter-day Saint will be a good neighbour to every other Latter-day Saint. Every Latter-day Saint woman should be a good neighbour to every other woman

whether Latter-day Saint or not. In so doing we fulfil the second great commandment which is that we should love our neighbours as ourselves.

Apostle Petersen has also made this emphatic statement "I have often thought that instruction in the Gospel without fellowship in the Church is as incomplete as baptism without confirmation. It is utter folly for us to avoid or ignore the responsibility of proper fellowshiping those who are brought into the Church." (Instructions to Mission Presidents)

Conclusion

The secret of how to fellowship and orient a convert into the Church is prescribed by the Saviour himself when he said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets". (Matt. 7:12)

CHURCH STATISTICAL REPORT

FOR THE INFORMATION OF THE MEMBERS OF THE CHURCH:

The First Presidency issued the following statistical report concerning the membership of the Church at the end of the year 1965:

| | |
|--|-------|
| Number of stakes of Zion at close of 1955..... | 414 |
| An increase of 14 stakes during the year | |
| Number of wards | 3,301 |
| Number of independent branches in stakes | 596 |

| | |
|---|-------|
| Total wards and independent branches in stakes at close of the year | 3,897 |
| Number of mission branches at close of year ... | 2,137 |
| Number of full-time missions at end of year | 74 |

CHURCH MEMBERSHIP, DEC. 31, 1965:

| | |
|-----------------------|-----------|
| In the stakes | 1,977,418 |
| In the missions | 418,514 |

| | |
|------------------------|-----------|
| Total membership | 2,395,932 |
|------------------------|-----------|

CHURCH GROWTH DURING 1965:

| | |
|--|--------|
| Children blessed in stakes and missions | 61,216 |
| Children of record baptized in stakes and missions | 49,413 |
| Converts baptized in stakes and missions | 82,455 |

SOCIAL STATISTICS:

(Based on 1965 data from the stakes)

| | |
|--|-------|
| Birth rate per thousand | 27.23 |
| Number of persons married per thousand | 15.30 |
| Death rate per thousand | 5.17 |

PRIESTHOOD:

Members holding the Aaronic Priesthood, Dec. 31, 1965

| | |
|----------------|---------|
| Deacons | 106,605 |
| Teachers | 74,720 |
| Priests | 108,119 |

| | |
|---|---------|
| Total number holding Aaronic Priesthood ... | 289,444 |
|---|---------|

Members holding the Melchizedek Priesthood, Dec. 31, 1965

| | |
|--------------------|---------|
| Elders | 195,085 |
| Seventies | 22,841 |
| High Priests | 63,880 |

Total number holding Melchizedek Priesthood

281,806

| | |
|--|---------|
| Grand total, members holding Aaronic or Melchizedek Priesthood | 571,250 |
|--|---------|

An increase of 17,230 during year

AUXILIARY ORGANISATIONS:

| | |
|---|---------|
| Relief Society (membership) | 286,820 |
| Deseret Sunday School Union (average attendance) | 825,455 |
| Young Men's Mutual Improvement Association (enrollment) | 299,188 |
| Young Women's Mutual Improvement Association (enrollment) | 286,735 |
| Primary (children enrolled) | 421,030 |

GENEALOGICAL SOCIETY:

Names cleared in 1965 for Temple ordinances 1,246,301
Genealogical records microfilmed in 13 countries during the year were equivalent to 184,599 printed volumes of approximately 300 pages per volume.

TEMPLES:

Number of ordinances performed during 1965 in the 13 operating temples:

| | |
|----------------------------------|-----------|
| For the living | 71,579 |
| For the dead | 3,607,962 |
| Total number of ordinances | 3,679,541 |

MISSIONARIES:

Number of missionaries who at the close of 1965 were laboring under calls from the First Presidency in the full-time missions

12,108

Number of local missionaries (full-time and part-time) who at the close of 1965 were laboring in these missions

477

Number of stake missionaries at the close of the year

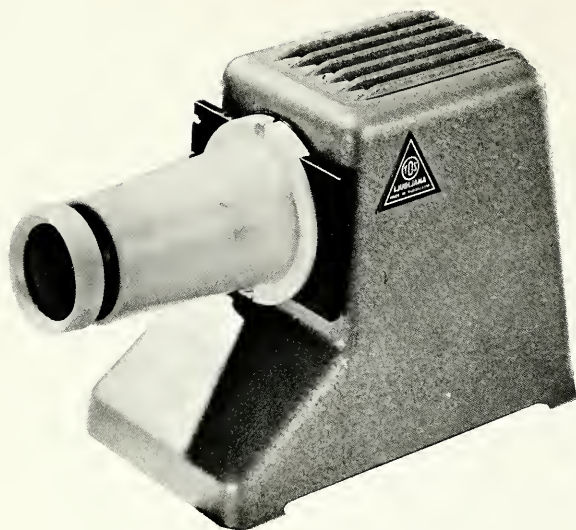
5,580

Total number of missionaries at end of year

18,165

Number of missionaries who received training in the mission home during 1965

6,044



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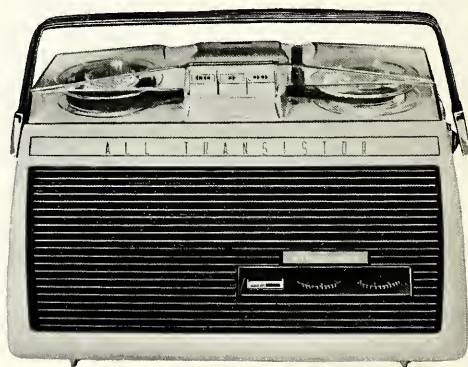
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*

NEW TAPES: Standard play, from 10s. 6d. (4ins.) to £1 15s. (7ins.); Long play, from 9s. (3ins.) to £2 10s. (7ins.); Double play, from 14s. (3ins.) to £3 17s. 6d. (7ins.); Triple play, from £1 (3ins.) to £3 6s. (5ins.).



Obtainable from Deseret Enterprises Ltd.,
288, London Road, Mitcham, Surrey.

Relief Society



Summer Lessons 1966

JULY

Visiting Teaching

PATTERN

**Message 2: "The words of Christ will tell you all things what ye should do."
(II Nephi 32:3)**

Objective: To emphasize that in the words of our Saviour we have the perfect pattern of life.

The world is indeed sick. We all sadly acknowledge this fact, but do we realise that a cure is within reach of all? Truly, the instructions of our Saviour, if followed, would heal all the woes of the world.

Sometimes we see the cure take effect in individual lives. Our missionaries see it many times, and it is marvelous and inspiring to behold. When the import of Christ's words penetrates deeply into the hearts of men and women, they remold their lives to conform, in a measure, to this pattern.

We are not left alone, in this mortal state, to search blindly for the right. There is no lack of instruction, for we have been given ample guidance by our Saviour. The words of Christ are a perfect guide to the abundant life. And so it is not for lack of counsel that man is bowed down with sorrow and misery, but rather because of his waywardness, his perverseness, and disobedience to Christ's counsel.

It was Nephi who said, "Feast upon the words of Christ." The word "feast" is a very expressive word. It implies that we relish his words, that we partake of them with eagerness and with joy. The attitude in which we approach and ponder his words is also very important, for it determines how deeply

his words will sink into our hearts, how persistently we will carry them out. If we feast upon his words we will go to them time and time again; we will digest them thoroughly; we will linger over them; we will accept them with open hearts and contrite spirits. And, by the spirit of the Holy Ghost, says Nephi, we may understand his words.

Theology

TREE OF LIFE

Lesson 2: Lehi's Dream of the Tree of Life.

Objective: Whose will "hearken unto the word of God," and will "Hold fast unto it, will not perish, but partake of the fruit of the tree of life.

(I Nephi 15:24)

Reference: The Book of Mormon, I Nephi 5-15.

Lehi could hardly wait to read the records on the plates of brass. As soon as he had welcomed his sons back and finished offering a sacrifice he began reading the pages of the precious records. He found they contained the story of the creation of the world, of the fall of Adam and Eve, the great flood of Noah and the ark. They contained a history of the Jews and many prophecies of the Jewish prophets, and they also contained the genealogy of Lehi's forefathers. From this genealogy Lehi found that he was a descendant of Joseph who was sold into Egypt.

Lehi knew that it was important for him, too, to keep a record, and so he carefully wrote down the many things

he saw in visions and dreams, his prophecies to his children, and so forth.

The Lord Speaks Again to Lehi.

Scarcely had Lehi's sons returned with the brass plates of Leban, when the Lord told Lehi to send his sons back to Jerusalem again to ask Ishmael and his family to join them in the wilderness. Ishmael's family had some daughters and, if Lehi's family was to increase, his sons must have wives. Ishmael was a righteous man. He had a good family of five daughters and two sons.

On the way back to Lehi's camp in the wilderness, Laman and Lemuel and two daughters of Ishmael and two sons of Ishmael and their families rebelled and desired to go back to Jerusalem and stay. Nephi said "how is it that ye have forgotten what great things the Lord hath done for us? . . . how is it that ye have forgotten that the Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him? . . . if it so be that we are faithful to him, we shall obtain the land of promise . . . if ye will return unto Jerusalem ye shall also perish."

(1 Nephi 7:11-15)

Laman and Lemuel were more angry than ever. They tied Nephi up with strong cords and planned to leave him in the desert to perish.

Nephi prayed diligently to the Lord to save him. Scarcely had he finished praying than the bands were loosened from his hands and feet.

Lehi's Vision—The Tree of Life.

While they were dwelling in the wilderness Lehi was given another vision. He told his family what he had seen. He said that a man wearing a white robe came and told him to follow

him. They wandered for many hours through a dark, dreary wasteland. Lehi prayed to God to deliver him and as he prayed the darkness passed and he saw a large field with a beautiful fruit tree growing in it. The fruit looked delicious and Lehi tasted it. He found it whiter and sweeter than any other fruit he had ever tasted. Lehi wanted his family to eat some of the fruit. He looked around for them and saw a river running along by the tree. At the head of the river he saw his wife Sariah, and Nephi and Sam. He called to them and they came and ate some fruit from the tree. Now Lehi wanted his other sons, Laman and Lemuel to eat of the fruit, but when he called them they would not come.

Lehi also saw an iron rod running along the bank of the river up to the fruit tree. A straight and narrow path ran along by the rod of iron to the tree and on to the head of the river and then into a field so large it might have been a world. He saw many people there, some of them trying to get to the path which led to the tree. But it seemed that as soon as the people began to walk in the path a great mist of darkness arose and they lost the path and wandered off and were lost. Others who took hold of the rod and held on to it kept in the narrow path, reached the tree, and partook of the sweet fruit.

Lehi said that some of those who ate the fruit seemed to be ashamed. Across the river he saw a great and spacious building that seemed to stand in the air high above the earth. It was filled with men and women, both old and young, dressed in beautiful clothes. These people were mocking and laughing at those who ate the fruit

of the tree. Some of those who ate the fruit were so ashamed that they wandered away into the darkness and were lost. Lehi also saw other people who were trying to get to the large building fall into the river and drown.

After Lehi told his family about his vision, he pleaded with Laman and Lemuel to cease their wicked ways and obey the commandments of their Heavenly Father so he could bless them and not cast them off.

Nephi thought for some time about the things his father had seen in vision. Then he prayed to the Lord to show him the same things his father had seen. So great was his desire and his faith that the Lord gave Nephi a vision. In the vision Nephi saw the same things his father had seen—the iron rod, the tree of life, the river of water, the path leading to the tree of life, and some people eating the fruit of the tree of life while others made fun of them. He saw his brothers Laman and Lemuel refusing to eat from the tree of life. Nephi saw all these things his father had seen and many other important things. He asked what these things meant and they were explained to him.

When Nephi's vision had closed he went to his father's tent. His brothers were there disputing about the things their father had seen in vision for they did not understand them. They asked Nephi about the things their father had seen and he told them that the tree bearing the sweet fruit represented the love of God. The iron rod represented the word of God. Those who would hold on to it would never perish. The river of water, which was muddy, though Lehi had not noticed that it was, was the gulf that separated the wicked from the saints of God. The great and spacious building repre-

sented the pride of the world.

Laman and Lemuel listened to Nephi and were impressed with his words. They humbled themselves and promised to live better and to follow the teachings of their father.

Application

The application of Lehi's dream in the lives of Relief Society sisters is very important. One of their greatest problems is facing the ridicule of their people who have not joined the Church.

The Lord has given us an iron rod to cling to as we live our lives each day. Our iron rod is the gospel of Jesus Christ. If we cling to the gospel and obey its teachings we will be given the courage to do the things our Heavenly Father would have us do. Then we will be happy and successful and enjoy the good things of life. But if we listen to the taunts and the bad things people say about us, if we stay away from our Church meetings and stop living the commandments of the Lord because some people make fun of us, we will soon wander away from the gospel. We will lose our faith, we will forget our Father in heaven, we will not have his spirit to guide us and enjoy the many blessings

Literature

MORONI

Lesson 2: Cumorah and the Golden Book

Objective: To study the Prophet Joseph Smith's own words telling how he received the golden plates.

In the vision Joseph Smith was told that in due time he should receive further light and guidance from heaven.

Yet three years and half passed without the fulfilment of that promise. It was now September, 1823, and he was approaching his eighteenth birthday.

How was this to be accounted for? Here are some of his words telling his story:

"During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly . . . I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth . . . In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been.

"In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all of my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued

to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant.

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues. . .

"He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this (the American) continent, and the source from which they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants;

"Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited 'seers' in ancient or former times; and that God had prepared them for the purpose of translating the book. . .

"He told me, that when I got those plates of which he had spoken. . . I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where

the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

"He commenced, and again related the very same things which he had done at his first visit, without the least variation. . .

"By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before.

"I shortly after arose from my bed, and, as usual, went to the necessary labours of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and

told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

"The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and behold the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

"Convenient to the village of Manchester, Ontario country, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. . .

"Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. . .

"I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived.

"At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven . . . the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go

carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavours to preserve them, until he, the messenger, should call for them, they should be protected."

That is the story of how Joseph Smith received the plates from which the Book of Mormon was translated.

Questions for discussion.

1. Who was Moroni? Why was it that he, rather than someone else, was given this mission?
2. Give as many particulars as you can of the appearance of the heavenly messenger.
3. When did Joseph first see Moroni? When were the plates given to him? How many times, so far, has Moroni appeared to Joseph?
4. Why do you think Moroni appeared so many times to Joseph? Why did he repeat his message so many times in every detail? How well do you remember the details of a conversation which you have heard but once?
5. Why do you think Joseph's father believed him?

Social Science

THE HOME

Lesson 2: The Place of the Mother and Father in the Home.

Objective: To see more clearly the responsibilities of the mother to herself as homemaker, and the father as head of the household.

Since marriage and the home are so important to us if we are to be happy, we should look more closely at what the mother does to make her

home a happy one and her family united in love. Women are the guardians of the home. With a mother there may be stability and security in the family circle. No job in the world is more important, complicated, and worthwhile than that of being a good wife and mother as well as a good housekeeper, homemaker, home manager, cook, laundress, teacher, nurse, exemplar or pattern and, in the case of a widow, even the breadwinner. Who could say that to be a mother, wife and homemaker is not a great challenge? To fulfill her role as a woman, a woman desires above everything else to have a husband, a home, and a family.

Responsibility of the Woman to herself

Good health is a first requirement for a successful wife and mother.

One must have enough rest and sleep to be at one's best. The old saying "Early to bed and early to rise" is good for mothers as well as children.

1. Health and Personal Appearance.

Take a good look at yourself in a large mirror and see if you like what you see. We cannot all be beautiful as a beauty queen, but we can make the most of what we have.

Pride in one's personal appearance will increase a feeling of self-confidence and of well-being. One should bathe often. Cleanliness is beauty in itself. Clothes should be neat and above all clean.

2. Mental Growth. The Lord has said that a man cannot be "saved in ignorance." It has been said that we are saved no faster than we gain knowledge. This places a great responsibility upon each woman. You may say, "But I didn't have a chance to go to school much. It is not my fault." That may be true and you will not be

blamed for the past, but now we are telling you of this commandment of the Lord's, which is an important part of the gospel, that we must improve ourselves from this day on.

3. Spiritual Growth. Most of all we want to learn to know our Heavenly Father better and to gain strength from him. The first step is to pray often. Thank him for his many blessings and then tell him the help you need. He is always near and anxious to help you. Ask him to help you to be a better wife, to be kinder to your husband, to understand him and his needs better. You will need help in rearing your children. Ask him for his guidance. Ask him to help each member of the family to be strong, to resist temptation, to be dependable in Church service and in attendance at Church meetings.

Responsibility of the Mother to Her husband

In the ideal Latter-day Saint home the father holds the Melchizedek Priesthood, but the mother shares in the blessings of the Priesthood. The father's proper place is at the head of his family. It should be he who sets the example and directs the activities of his family. The father will gather the family together for family prayer, night and morning, designating which one of the family, the children in turn as they are old enough if he wishes, will say the prayer. The family will sit down together to eat their meals and there will always be a blessing on the food, thanking God for food to eat.

These are some characteristics of a good father: he earns the money; he directs the family; he gives the final decisions, after consulting with his wife—a good husband treats his wife

as a counsellor and a helpmate; he protects his family; he is a teacher and advisor; he performs the heavy work around the home; he is good, kind and patient; he is loving and just, considerate and trustworthy. He is to be respected by everyone in the family.

The children should be taught to love and respect their father. The mother is the one who must train the children in the way they will respect their father.

Mother helps to make a peaceful, happy home

Love and harmony between husband and wife are most essential for making a happy, united family. The mother can do much to keep the home peaceful and happy. If children feel or hear quarreling and disagreements between their parents they feel worried and insecure. This is often what causes children to be bad. If parents have different opinions about how their children should be treated, they should never let the children know of this difference. They can go out of sight and hearing of their children to talk it over and come to a conclusion which will be for the best good of the family.

One of the most important requirements for happy marriage and a peaceful home is that father and mother should both be unselfish. They should be concerned for one another's comfort and welfare, and the welfare of their children. They should study one another's needs and desires and make the home a happy, congenial place. Mother should be sure that the children love and obey their father.

May our Heavenly Father help us to have self control, to make ourselves better that we may set a proper example for our children